

In One Sense, Every Vocation Is 'The Mother's Vocation'

The Rev. George Dwyer, Superior of the Catholic Missions Society, of England, recently wrote as follows on the subject of "Vocations":

There are, strangely enough, Catholic parents, even good practicing Catholics—who greet the suggestion of a vocation for their children with something like dismay. It is only, perhaps years later, when the boy or girl has persevered in the vocation, that the father and mother realize with pride and gratitude what a privilege God has given them. They see the little boy whom the father had carried on his shoulder—now a priest of God—coming down to the altar rails to give them Holy Communion. They see the little girl who had been the delight of the father's heart as a baby, standing now in budding womanhood to make her vows and to give her-

MOST REV. JOHN F. NOLL, D.D.

self completely to God. Once the vocation is achieved, even the parents who had been dismayed are proud and happy.

But the main difficulty with good Catholic parents is not that they do not want a vocation for their child. On the contrary, thousands of parents would be delighted at the prospect. But they are afraid to say much or do much about it for fear of forcing a vocation where there is none. This is not an unreasonable fear. Everybody knows of cases where a boy abandoned his preparation for the priesthood and where those who knew him best have said: "He never had a vocation—it is his mother who had it." Don't be afraid of that phrase.

There is all the difference in the world between forcing a vocation and encouraging one. Many parents are afraid of forcing a vocation that they do nothing to encourage one, or even to put the idea before their children. They want to "leave it all to God."

The kind of home from which vocations will come is the home where a really full Catholic life is led. Where the children see their parents praying and pray with them. Where the parents are often at daily Mass and very often at Holy Communion. Sacrifice is the key...

If the parents set the example, if the normal atmosphere of the home is one of a full and generous Catholic life, if the priesthood and the religious life are spoken of quite naturally as a desirable thing

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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

News Section

Vol. XLIII

HUNTINGTON, INDIANA, JULY 11, 1954

No. 11



STEPINAC STATUE ENSHRINED—At brief ceremonies in the Bishop's room of the National Catholic Welfare Conference, Washington, a bronze bust of Aloysius Cardinal Stepinac is enshrined. It is the work of sculptor Ivan Mestrovic, of Syracuse University, N.Y. Shown at the presentation ceremonies are Monsignor Paul F. Tanner, assistant general secretary, N.C.W.C. and Mr. L. C. Samarziya of East Chicago, supreme president of the Croatian Catholic Union.

Cardinal Stritch Urges

Catholics To Abstain From 'Unity' Meetings

Chicago—(NC)—Samuel Cardinal Stritch on July 8 urged Catholics to refrain from engaging in religious unity assemblies or conferences with other faiths.

Instead, the noted Chicago prelate said the Roman Catholic Church is ready to join with citizens of all faiths of this country and elsewhere in a united front against a "common enemy"—atheism.

Cardinal Stritch in his pastoral letter to the laity and clergy of the Chicago archdiocese stated:

"THE CATHOLIC Church does not take part in these organizations or in their assemblies or conferences. She does not enter into

Text Of Pastoral Will Be Published

The full text of the pastoral letter issued by Cardinal Stritch and explaining the Catholic position on inter-faith meetings seeking "Church Unity" will be published serially in the religious section of Our Sunday Visitor. The first of several installments will appear in next week's issue.

any organization in which the delegates of many sects sit down in council or conference as equals to discuss the nature of the Church of Christ or the nature of her unity, or to propose to discuss how to

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OFFICIAL



Seminary Gets Books

The Rev. E. Senese, one of our retired priests, recently sent all his books to Our Lady of the Lake Seminary, Wawasee, and I wish herewith publicly to thank him, and, incidentally, to remind other priests that most of their seminary books would serve no purpose in the libraries of relatives. Hence the Archbishop would recommend that they be either willing to, or in some other way, reach our seminary.

Cardinal Stritch Opens N.D. Vocation Institute On July 15

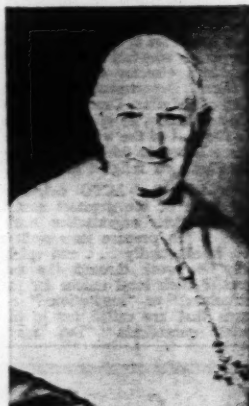
Notre Dame—Samuel Cardinal Stritch, Archbishop of Chicago, and two other members of the hierarchy will participate in the eighth annual Vocation Institute opening Thursday, July 15, at the University of Notre Dame.

MORE THAN 200 priests, brothers, sisters and laymen will converge on the campus for the four-day meeting which will deal with practical ways and means of discovering, fostering, screening and preserving vocations to the priesthood and religious life. "The Psychology of Vocation" will be the general theme of the sessions.

The formal opening of the Vocation Institute on Thursday evening will constitute one of the major Marian Year observances at the University. Some two-thousand priests and religious, many of them attending summer school at Notre Dame and nearby St. Mary's College, will march in a candlelight procession to the Grotto of Our Lady of Lourdes on the campus. There, Cardinal Stritch will deliver the sermon and celebrate Benediction of the Most Blessed Sacrament.



Archbishop Schulte



Cardinal Stritch

Archbishop Paul C. Schulte of Indianapolis will deliver the keynote address at the first formal session of the Institute on Friday morning, July 16. An address by Bishop William T. Mulloy of Covington, Ky., will mark the close of the sessions on Sunday afternoon, July 18th.

At the final session the Rev. John A. O'Brien of Notre Dame, noted author and convert-maker, will preside over the Institute's traditional "Information Please" panel which will endeavor to answer questions on various aspects and problems of vocation work.

The Institute's theme will be carried out in several papers to be presented during the sessions. "Types Suited or Unsited for Religious Vocations" will be treated in a panel discussion to be led by the Rev. Charles J. D. Corcoran, O.P. of the Dominican House of Studies, River Forest, Ill., and Dr. Frank J. Ayd, Jr., Baltimore psychiatrist.

Other speakers with related topics include Rev. Charles W. Harris, C.S.C., University of Notre Dame, "The Religious Life as the Perfection of Personality"; Rev. John Fahey of St. Ita Church, Chicago, "A Program for Motivating Youth"; and Rev. Kieran O'Hara, O. Carm., pastor of St. Clara parish, Chicago, "The Psychology of Vocation—A Practical Demonstration."

A SPECIAL SESSION for priests and brothers on Friday evening will include a paper on "The Use of the Questionnaire in Vocation Work" by the Rev. Thomas J. Burke, S.J., of Regis High School, New York City.

At the same time, sisters attending the Institute will hear a paper on "Some Practical Problems and Solutions in Vocation Work" by the Rev. Hugh Culkin, O.S.M., assistant provincial and director of vocations for the Servite Fathers in Chicago.

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Bishop Mulloy

Guatemalans Flock To Churches As Hostilities Ousting Reds End

Guatemala City—(NC)—Guatemalans flocked to churches to thank God for the end of hostilities and for liberation from communist-inspired police terror. But there was considerable weeping mixed with the prayers of thanksgiving.

As the bulging jails opened to free the victims of communist terror, friends and relatives discovered that many of their loved ones had paid with torture and death for their opposition to communism. The city morgue held more than 60 bodies that had been

bruised, beaten and broken—some beyond recognition—under the communist system of police "interrogation."

Many of the Red victims were machine-gunned while standing in front of their graves and then were covered with dirt while still alive. The number who met this fate exceeds 200 in Guatemala City alone.

Each day new ditches are uncovered, revealing more cruelly tortured corpses. The majority of

the victims were workers and peasants.

The tortures and "interrogations" were carried on principally by foreign communists. More than a thousand of these suffering victims were freed when the jails opened.

ONE OF THE prisoners who survived the ordeal was Juan Alberto Rosales, director of Accion Social Cristiana, leading Catholic-oriented publication in this country. Mr. Alberto had been arrested

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Outdoor N.C.C.M. Holy Hour At Seven Dolors Shrine July 18th

Valparaiso—Seven Dolors shrine, an outdoor religious pilgrimage sanctuary of the Franciscan Fathers located 10 miles northwest of Valparaiso, will be the scene of the eighth monthly Holy Hour in the Crusade for Peace of the National Council of Catholic Men, Michigan City deanery.

N.C.C.M. MEMBERS and their families from 20 parishes in Porter, LaPorte and Starke counties will gather on the spacious grounds for services at 3 p.m. on Sunday, July 18. The shrine is situated five miles west of the junction of U. S. 6 and Ind. 49 on U. S. 6, then one-half mile south.

The establishment of this shrine dates back to 1928, when through the persuasion of the Rev. John J. Lach, pastor of Immaculate Conception church in Whiting, the Franciscan Fathers accepted a hundred acres of land from Judge John H. Fetterhoff, a former Whiting lawyer and municipal judge there. The Slovak Franciscan order of Pittsburgh added 60 acres to this.

The reason the fathers accepted this property and established themselves in this area was twofold: first, the building of a large seminary, and secondly, the establishment of a place of pilgrimage.

Franciscan monks actually arrived on the grounds in the fall of 1929. In July, 1930, the erection of the grotto in honor of the Seven Dolours of the Blessed Virgin was begun.

After several months of work, the shrine was completed and solemnly dedicated on May 10, 1931, by the Most Rev. John F. Noll, D.D., Archbishop-Bishop of Fort Wayne. The grotto part of the shrine is probably the largest in the world. The clergy live in a modern 17-room monastery, dedicated in 1936.

THE APPROACH to the shrine is through a gate of stone dedicated to the fallen soldiers of World War II. A short distance within the gate is a life-size statue representing the Sorrowful Mother holding in her lap the body of a slain soldier.

On the tree-bordered path leading to the grotto is the altar of St. Francis of Assisi. Surrounding this altar are little stations composed of stone and bronze and representing the seven sorrows of the Mother of Christ.

The liturgy lists these sorrows as: the prophecy of Simeon, the flight into Egypt, the three days loss of Christ in the temple, the meeting of Christ carrying His cross, the crucifixion, the taking down of Christ from the cross and the burial of Christ.

Across a ravine, high in a niche of a pinnacle towering above all the others of the grotto is a gleaming statue of the Mother of Sorrows with seven swords piercing her heart.

IN A LARGE cave-like opening below is the sanctuary and altar, where Mass is said each Sunday during the summer months at 9 and 11 a.m. and Benediction at

3 p.m. The altar is surmounted by the Pieta, a statue of the Sorrowful Mother holding the lifeless body of her Divine Son in her arms.

Gary Holy Hour

The regular monthly Holy Hour in the Spiritual Crusade of Prayer for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at Assumption of the Blessed Virgin Mary Church, New Chicago, Sunday, July 18, at 3:00 p.m.

A narrow passageway out of the sanctuary leads to another shrine dedicated to the passion of Our Lord and called "The Gethsemane."

Surrounding the whole 20-acre shrine area like a huge crown of thorns are the 14 stations of the cross. On another part of the grounds is the Lourdes grotto, dedicated in 1939. Inside are small novena altars of the Nativity, with a background of famous cathedrals in Slovakia; St. Ann, with Mary as a child; Christ in the Garden of Olives; St. Teresa of the Little Flower, and Mary, Queen of All Souls.

THE BRONZE-RELIEF stations,

the Sorrowful Mother statue in the shrine niche and the St. Francis bronze statue were all imported from Germany by Father Lach.

The Superior now is the Rev. Sylvester Jankola. The original plan of a seminary has not as yet been realized, but it has not been abandoned by the Franciscans. Ultimately they hope to construct a seminary there for youths who aspire to the priesthood.

ACTU Convention Hears Msgr. Higgins Friendly Partnership Seen In Church, Labor Relation

Cleveland —(NC)— The emphasis that the Catholic social action movement in the United States has always placed on the positive in its relationship with the American labor movement has resulted in a friendly recognition of partnership in the cause of social justice, Msgr. George G. Higgins said in an address here.

SPEAKING AT a session of the ninth annual convention of the Association of Catholic Trade Unionists, Monsignor Higgins said that there has been a "minimum of carping at labor officials and a minimum of 'preaching at' the labor movement from an ivory tower," on the part of the Catholic Church in the United States.

"The attitude of the American Catholic social movement to the American labor movement has not been that of the school-master or a step-father," said the assistant director of the Social Action Department, National Catholic Welfare Conference. The United States, he said, has given to the rest of the world a wholesome lesson in friendly cooperation between religion and labor.

He told the ACTU delegates that "one of the greatest contributions" their organization could make is "to prepare its members . . . intellectually . . . and spiritually" to work through the medium of their local unions for the "structural" or "institutional" reforms that are called for in the social encyclicals. "Too many

American trade unionists," he said, "are neglecting their responsibilities at the level of the local union."

"This is basically an ethical problem," he continued, "and the Catholic Church in the U. S. is facing up to this problem, on a limited scale, through its various labor schools and related social action programs for the members of other economic organizations. ACTU was one of the pioneers in this movement."

ACTU is an organization of Cath-

olic laymen who belong to bona fide unions.

A SHARP CHALLENGE was placed before the delegates by John Sheehan, an A.C.T.U. member from New York City. Mr. Sheehan termed the work done by the organization in the past as "heroic," but said that it was "not enough."

"We have not yet sold the workers on the principles of unionism," he stated. Too many workers join unions only because a contract states that they have too.

Mr. Sheehan, a labor lawyer and teacher at Manhattan College's Institute of Industrial Relations, warned of the increasing emphasis on "power politicians" in the labor movement. He stringently urged the delegates to guard against involving the A.C.T.U. in the political machinations of some union leaders. A "reeducation" and "new zeal" were called for so that the labor movement would not flounder on the rocks of secularism and materialism.

Coming Events

The Christian Mothers of St. Hyacinth's parish, Fort Wayne, will sponsor an ice cream social on the parish lawn, Sunday, July 11, from 4 to 9 p.m. Hot dogs, ice cream, cake and soft drinks will be served.

The Rosary Society of St. Matthew's parish, 1701 South Miami Street, South Bend, will hold a

Evening Of Recollection

The Fort Wayne Curia of the Legion of Mary will sponsor an evening of recollection in Blessed Sacrament Chapel on Monday evening, July 12 from 7:30 to 10 p.m. The Rev. Raymond Balzer, assistant pastor of St. Patrick's Church, will be the speaker.

Square Dance and Ice Cream Social on Thursday, July 15, at 7 p.m. on the parish grounds. The public is invited.

The annual novena in honor of St. Ann will start Sunday July 16, and end on the Feast of St. Ann, Monday, July 26, at St. Ann's church, 6025 West 25th Street, Gary. Novena services will be held in the morning after 8 o'clock Mass and in the evening at 7:30 p.m.

Requiescant

MRS. GABRIELLA A. OFFERLE

Fort Wayne — Mrs. Gabriella A. Offerle, 60, died last Saturday at St. Joseph Hospital after a six months' illness. A lifelong resident of Fort Wayne, Mrs. Offerle was a member of the Most Precious Blood Church, its Rosary Society, Daughters of Isabella, Sacred Heart League, St. Theresa of the Little Flower Guild and the Catholic Orphans Guild. Surviving are the husband; three sons; two daughters including Sister M. Pauline, C.P.P.S., Phoenix, Ariz.; three brothers; and six sisters including Sister Basilide, of the Sisters of Providence, Chicago.

Mrs. Anna Heller, 82, Precious Blood, Fort Wayne.

Southeast District NCCM Holy Hour On July 8

The July Holy Hour of the Southeast District of the National Council of Catholic Men, is to be held on Thursday night, July 8, according to Robert E. Bedore, district president. The Rev. A. Phillips of St. Aloysius, Yoder, will conduct the services which are to start promptly at 8 p.m.

The August meeting of the Southeast District group, will be held on Tuesday evening, August 24, at St. Joseph's church at Bluffton.

Legion Of Mary Speaks

Harnessing The Sea

There has always been talk about harnessing the power of the sea, but the tremendous energy of the waves pounding against the sea-shore is still being lost because no one has yet found a method to convert this energy into useful electric power.

IN THE SAME WAY the tremendous spiritual energy of millions of ordinary, good Catholics is being wasted and lost because—although they are leading good lives—they are not making that good count in the service of their neighbors, fellow-workers and friends.

A turbine has been found to harness the spiritual energy of the mass of the laity—the intensely ordered system of the Legion of Mary.

What need, say you, for a system to do good works—to bring Christ to the world? Just this one—as one drop of water will not wear away a cliff—millions of drops pounding and lashing in wave after wave will change that cliff into a sandy beach. So we—although we can do good on our own—can do much more good in a group and with training, method, perseverance, and the help of Mary, Virgin Most Prudent.

EACH OF US as a child of God and a soldier of Christ has the solemn duty of saving our own soul and the souls of others. The Legion of Mary gives us a means of doing these things. And this means, oddly enough, is the same as the goal of our lives—namely, our own personal holiness. We must become more holy (which is only another way of saying more

Christ-like) in order to bring Christ to others. We become better ourselves by doing good to others. So our Legion work is a means of our own salvation as well as a means of bringing others closer to Jesus through Mary.

As the turbine functions with the aid of the smallest part as well as the largest, so the Legion of Mary functions with the contribution of each member—insignificant though it may seem. Each has his job to do, but all have the task of strict adherence to the system. For thereby is grace gained—not by spectacular words or heroic acts. But by humble obedience to the system, one's officers, and to the Spiritual Directors.

We grow in virtue by the practice of virtue. Obedience to the Legion system begets obedience to the will of God in time of trial. Faith enough to do the things the Legion tells us can be done, gives us faith enough to do heroic things when heroism is necessary. (The Legionaries in China are witnesses to this.) Working together in a group begets the spirit of fraternity. Work returned upon when the world judges it hopeless nurtures patience, self-sacrifice, and prayerfulness. Doing work the world judges foolish begets prudence and the apostolic spirit. Doing all for love of Mary increases fearlessness, humility, and strangely—our love for her. Doing all these things makes us grow in all these Marian virtues and then God heaps upon us the reward of joy.

Fort Wayne Edition

July 11, 1954

2A OUR SUNDAY VISITOR

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AN INVITATION to all Catholic laymen in the Fort Wayne Diocese to attend the annual
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Ground Broken For St. Joseph Residence Halls

Collegeville — Ground was officially broken July 1 for Archbishop Noll Hall and Bennett Hall, the two new residence buildings to be constructed at St. Joseph's College.

BISHOP JOHN G. Bennett, of the Lafayette diocese, whose people contributed generously toward the building to be named in his honor, broke ground for Bennett Hall.

Bishop Leo A. Pursley, Auxiliary Bishop of Fort Wayne, did the honors for Archbishop Noll Hall, which has been partially financed by that diocese.

The ground-breaking ceremonies climaxed a day of celebration on the Feast Day of the Most Precious Blood during which college personnel, alumni and friends honored St. Gaspar, who was canonized on June 12. St. Gaspar was the founder of the Society of the Precious Blood, the organization which founded St. Joseph's College and whose priests, brothers and nuns have always made its existence possible.

Bishop Bennett, an alumnus of the college, was the celebrant in the Solemn Pontifical High Mass offered at 10:30 a. m. in the college chapel. The Rev. Rufus Esser, a member of the college faculty, was archpriest. Deacons of the Mass were the Rev. Alvin Druhan and the Rev. Robert Siebenack, deacons of honor were the Rev. Mark Dorenkemper and

the Rev. Paul White; and masters of ceremonies were the Rev. Arthur Sego and the Rev. Robert Lechner.

THE REV. EDWIN Kaiser, professor of religion at St. Joseph's and a biographer of St. Gaspar, delivered the sermon. Bishop Pursley was present in the sanctuary, with the Rev. Fred Fehrenbacher and the Rev. Edward Roof as chaplains.

The Mass was followed by a dinner at 12:30. The ground-breaking ceremonies began at 2 p. m.

Construction of the two new residence halls, which will house 98 students and two faculty prefects each, will begin immediately. The general building contract was let to the E. H. Marhoefer Jr. Company of Chicago and amounted to \$421,781.00, exclusive of furnishings, landscaping and utility lines.

N. D. Receives \$50,000 Bequest To Establish Scholarships In Law

Notre Dame — The University of Notre Dame announced a bequest of \$50,000 from the estate of Charles F. Williams, Cincinnati, Ohio, to establish scholarships in its College of Law. Williams, who was president of the Western and Southern Life Insurance Company, was a member of the Associate Board of Lay Trustees at Notre Dame from 1948 until his death in September, 1952. His bequest provides the first funded scholarships in the Notre Dame law school which is the oldest Catholic college of law in the United States.

Williams was an 1897 graduate of the University of Cincinnati. He was elected vice president and general counsel of Western and Southern in 1910 and became president of the company in 1931. Four years later he assisted the late Archbishop McNicholas of Cincinnati in the founding of the Institutum Divi Thomae, a scientific research center. Williams was a Knight Commander of the Order of St. Gregory and a Master Knight of the Sovereign Military Order of Malta.

FIRST SHOVELFUL — The Rev. Raphael H. Gross, C.P.P.S., president, assists the Rt. Rev. Msgr. Edward J. Mungovan, P.A., V.G. (in photo at left) and the Most Rev. Leo A. Pursley, D.D., Auxiliary Bishop of Fort Wayne, as they broke ground for the new Archbishop Noll residence hall at St. Joseph's College in Collegeville.



FIRST MASS AT SOUTH BEND PARISH—The Rev. Leo J. Travis, C.S.S.R., former resident of South Bend, offered his First Mass at St. Matthew's church in South Bend last Sunday. Father Travis had been ordained June 29 at Immaculate Conception Seminary, Oconomowoc, Wis., by the Most Rev. Roman Atkielski, D.D., Auxiliary Bishop of Milwaukee. Father Travis is shown distributing Communion at his First Mass, being assisted by the Rev. Raymond Spitzer, C.S.S.R. (left), and the Rev. Charles Doyle (right).

Gary Priest Offers His First Mass

Gary—The Rev. Thomas J. Preston offered his First Mass at Holy Angels church, here, last Sunday.

FATHER PRESTON, son of Mr. and Mrs. John C. Preston, was ordained by the Most Rev. Roman Atkielski, D. D., Auxiliary Bishop of Milwaukee, on June 29 at Immaculate Conception Seminary, Oconomowoc, Wis.

Officers for the First Mass were the Rt. Rev. Msgr. John A. Sullivan, pastor, archpriest; Frater Philip Kremer, O.S.B., deacon, and Frater Augustina Schmitz, O.S.B., subdeacon. The sermon was delivered by the Rev. Bede Tomerlin, O.S.B.

The master of ceremonies at the Mass was Thomas O'Connor, a seminarian from St. Meinrad Major Seminary. The servers were James and Julius Johnson, Thomas Preston and Dennis Penny.

FATHER PRESTON attended Holy Angels grade school and Bishop Noll high school, Hammond.

He served in World War II for 3 years and was a corporal in the Adjutant General Department serving in North Africa and Italy.

When he returned from service, he attended De Paul University, Chicago. He then went to St. Meinrad Seminary for one year, after that completing his studies at Benet Lake, Wis.

Ft. Wayne Couples At Convention July 7-10

Serra International is holding its convention at Grand Rapids, Mich., July 7-10, at the Plantlind Hotel. The following members of the Fort Wayne Serra Club are attending the convention:

The Rt. Rev. Msgr. Charles J. Feltes, Mr. and Mrs. T. E. Rooney, Mr. and Mrs. E. Hoban, Mr. and Mrs. J. E. Maroney, Mr. and Mrs. Martin Johnson, Mr. and Mrs. Paul Miller, Mr. and Mrs. L. F. Niezer, Dr. and Mrs. Blum, Mr. and Mrs. Don Weber, Mr. and Mrs. Harold Cotthrell and Mr. and Mrs. H. A. Clemens.

Vincetians Retreat At Seminary Opens July 16

Fort Wayne — A three-day Catholic Layman's Retreat will be held July 16-18 at Our Lady of the Lake Seminary at Lake Wawasee. The retreat planned by the St. Vincent DePaul Society of the Fort Wayne area, will begin at 7 p. m. Friday, July 16, and continue through Sunday, July 18.

The Rev. Mark Mindrup, O.F.M., of the Franciscan Mission Friary, Grand Rapids, Mich., will serve as retreatmaster. Reservations can be handled by E. C. Hoban, 1701 McKinley St.

Catholics Praised For Fighting 'Heresy Of Segregation'

Bloomington—(RNS)—The Indiana Methodist Conference adopted a report criticizing Protestants for being less energetic than Catholics in fighting the "heresy of segregation" and then passed a resolution which may result in establishment of an interracial congregation in Indianapolis.

THE CONFERENCE acted on disposal of the property belonging to the former Capitol Avenue Methodist church by appointing a committee to consider three alternatives.

Bishop Sheil To Speak

Washington—(NC)—An address by Auxiliary Bishop Bernard J. Sheil of Chicago, has been scheduled as a feature of the American Bar Association convention in Chicago from August 16 to 20, it has been announced here.

(1) Establishment of an interracial church.

(2) Establishment of a Negro congregation in the white Conference.

(3) Turning the property over to an existing church of the Central (Negro) Jurisdiction of the denomination.

The Indianapolis Recorder, a Negro weekly, had criticized the closing of the church because it was a white congregation in a section of the city that had become Negro-populated.

THE REPORT of the conference board of social and economic relations, commenting on segregation, said "the Protestant church has quite consistently violated the dictates of its own conscience" on segregation and has been less energetic in fighting the evil than the Catholic Church.

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I want a few more fishermen in this area to try my \$2.00 "Fish-Trigger" so here's what I'll do. While a limited supply lasts, I'll send you one, half price just one dollar, plus a dime to cover cost of postage and handling.

Try the "Fish-Trigger" for a full 10 days. Then if it isn't everything I say it is — if it doesn't get more fish for you than anything you've ever used before, return the "Fish-Trigger" to me and I'll send back your \$1.00 by return mail — no questions asked.

But you'll have to hurry. My supply is limited and it's a case of first come, first served. Send \$1.00 today under my money back guarantee. You'll be glad you did.

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July 11, 1954

Fort Wayne Edition

OUR SUNDAY VISITOR

3A



St. Anne de Beupre near Quebec

Cathedral Sodality To Sponsor Pilgrimage

Fort Wayne—The Rosary Sodality of the Cathedral of the Immaculate Conception will sponsor a Marian pilgrimage to the Basilica of St. Anne de Beupre, Quebec, as a tribute to the Blessed Virgin, August 1 to 7.

Priests' Housekeepers Retreat Scheduled

A Retreat for Priests' Housekeepers will open at 5:30 p.m. with the evening meal, Monday, August 16, at Our Lady of Fatima Retreat House, 111 West Raymond Street, in Indianapolis. This Retreat will continue through Tuesday and Wednesday and close on Thursday afternoon, August 19, at 3 p.m.

Any ladies in the employ of priests are invited to attend. Reservations for this retreat may be made by sending the customary \$2 holding fee to the Retreat Secretary at the above address. Full accommodations including meals are provided for retreatants. Expenses of the retreat are borne by an anonymous free will offering. Deadline for reservations is the Monday before the Retreat.

Our Lady of Fatima Retreat House sponsors retreats for women each week end throughout the year. Write for further information.

RESERVATIONS ARE now being accepted for the bus tour, according to Rhea Weigel, secretary of the Sodality. Members going on the pilgrimage will leave after early Mass on Sunday, August 1, and will return the following Saturday evening.

Points to be visited include St. Joseph's Oratory and Our Lady of Lourdes near Montreal; the Shrine of Our Lady of the Holy Rosary, Cap-de-la-Madeleine at Trois Rivières; the Shrine of St. Anne de Beupre; Ile d'Orleans; and also the cities of Quebec, Montreal, Toronto, Niagara Falls and Detroit. Overnight stops will be made in Hamilton, Montreal, Quebec and Niagara Falls.

THE COST OF the trip is \$75. This covers hotel accommodations in better class hotels, two to a room, and transportation. Cost of food, gifts, souvenirs and personal items must be paid by the individual.

The tour has been arranged by the Fort Wayne Travel Service, Cleary and Kelsey, Inc. For additional information write or phone Rhea Weigel, 1301 West Washington Boulevard, Fort Wayne 2, Eastbrook 2649.

Fort Wayne Couple Marks 25th Anniversary

Fort Wayne—Mr. and Mrs. Carl L. Kleinrichert, Sr., 3205 Clinton Court, recently celebrated their 25th wedding anniversary.

An anniversary Mass was cele-

About 800 Join Church

Prayer-Pal Missioners Wanted For Japanese Converts To Faith

Kyoto, Japan — The priest who enlisted the help of pen-pal missioners in America for his work here now wants to start an organization of prayer-pal missioners. He is the Rev. James F. Hyatt, Maryknoll Missioner from Seattle and founder of the Good Shepherd Movement in Japan.

FATHER HYATT plans to solicit personal prayers from Catholics in America for individual Japanese men and women who are studying to become Catholics. He is going to send his friends Good Shepherd holy cards, which will fit into a prayer book. On the backs will be written the names of one or more persons in his catechism classes. Prayers from

America will aid in their conversion.

The Good Shepherd Movement was started in 1952 and has spread to about forty parishes throughout Japan. According to Father Hyatt it is based on the principle that the basic means for spreading the Faith are prayer, penance and the personal contact of Catholics with their non-Catholic friends.

He credits the movement with bringing about 800 new people to convert classes during its first full year.

Father Hyatt asks that American Catholics who wish to become the prayer partner of a Japanese catechumen write to him directly at Catholic Church, Mibu, Nakakyoku, Kyoto, Japan.

Father O'Brien's Survey Shows . . .

Six Out Of Every Ten Catholics In Mixed Marriages Lose Faith

Notre Dame—Six out of every ten Catholics who contract mixed marriages become lost to the faith, according to the Rev. John A. O'Brien, noted author and marriage counsellor. Four attempt marriage outside the Church and are thus lost immediately. Father O'Brien said, while two out of the remaining six who marry before a priest grow careless and indifferent and ultimately cease to practice their faith altogether.

FATHER O'BRIEN reported the findings of extensive investigations of mixed marriages over a ten year period in an address to the Newman School of Catholic Thought held recently at the University of Notre Dame.

About one-third of all the valid marriages contracted by Catholics in the United States are mixed marriages, Father O'Brien reported, "and the trend instead of decreasing is on the upswing." Much more surprising and dis-

turbing, he said, is the large number of Catholics, indifferent and nominal ones for the most part, who contract civil marriages before justices of the peace and even non-Catholic ministers.

The author of "The Truth About Mixed Marriages" (Our Sunday Visitor Press) told the college students that only about 4% of Catholic marriages end in divorce while 14% of mixed marriages, or 3½ times as many, terminate in this way.

The greatest loss of all, however, Father O'Brien said, is the children of mixed marriages. About 66% of them are lost to the Catholic faith, he reported.

FATHER O'BRIEN blamed "the moribund social life in most parishes, the indifference of parents, and the segregation of the sexes in many Catholic schools and

colleges" as contributing to the swelling tide of mixed marriages. He called for constructive measures to promote social acquaintance among Catholic young people so that they will not be inclined to turn to outsiders for marriage.



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75 Marian Shrines In One Parish

Los Angeles —(NC)— It was on the first Saturday of May during this Marian year that Mrs. Marie Campbell read about outdoor Marian shrines in the Catholic Digest.

Today, a major project in her parish of St. Francis de Sales in Studio City is the construction of Marian shrines in the yards of parishioners' homes.

Already, 75 families have ordered statues of Our Lady from the mold that was made with the expectation of no more than a half-dozen casts.

So far, there's no sign that the 75 shrine-building families are all that will take up the Marian Year project begun just two months ago.

brated at St. Patrick's Church where they were married June 19, 1929. Mr. and Mrs. Kleinrichert have two sons, Carl H., Fort Wayne, and Dennis, a student at Our Lady of the Lake Seminary, Wawasee.

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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XLIII

HUNTINGTON, INDIANA, JULY 11, 1954

No. 11

Lesson For Our Nation And Its Allies

Repentance And Amendment Of Life Will Win God To Our Side

IN the first Book of Kings, Chapter four, we read of the Israelites going to battle against the Philistines. Because they were God's chosen people, they took for granted that they would come out victorious. However the Philistines won

the victory, in which 4,000 of the Israelites were slain. Then those among the Israelites who escaped death returned to their camps, where their officers had a meeting with the captains of the Israelite Army.

General surprise was expressed that the Israelites had lost that battle. Discussing the reasons for it, it was decided that it was because they had disregarded the Ark of the Covenant — representing the presence of God in their midst. It was decided, therefore, to bring this symbol of God's presence to the place where they

were congregated. They did this amid the great rejoicing of the people, but when they went out to engage the Philistines in battle a second time, they lost not 4,000 but 30,000 troops. They became mystified, and only later woke up to the idea that God Himself used the Philistines to punish His own people, as He had often done from Abraham down to the time of Christ.

Now God's nature and His character cannot change. He used the infidels of the days of the French Revolution to punish France; and Stalin and Hitler in

our times to be a scourge to the entire Christian world. We do not read of the Prime Minister of England or of France or even of our own country calling the people to repentance lest they too become victims of the "scourge of God."

President Eisenhower, it is true, has endorsed several days of prayer, but what God wants is a call to repentance and to an amendment of life, such as took place four times during our Civil War. President Lincoln called on the nation to repent, to fast and to abstain in order to emphasize the sincerity

of their repentance. It must be remembered that one-half of our own population is indifferent towards religion, to prayer, to the precepts of morality. When they are called on to pray they pay little attention because they feel they would be hypocrites. But God wants a return of His people to Him before He can reasonably be expected to turn to them with a helping hand.

These are thoughts suggested at this time by the recent conference of Churchill and Eden with Eisenhower and Dulles.

It has been 13 years since we became a participant in World War II, yet outside of a few pleas for prayers on the part of our own Presidents, there has been almost complete disregard for God as there was among the Israelites when the Philistines tried to question them.

We Need God's Help Now

The presence of God is as near to us as the Ark of the Covenant was during the battle described in the First Book of Kings, Chapter four. We disregard Him and He is leaving us to our own devices. He may even lead us to a downfall as He did the Israelites unless we recognize the need of His absolute help—and right now.

Remind your statesmen of these things.

The story of the Book of Kings reads as follows:

"And it came to pass in those days that the Philistines gathered themselves together to fight; and Israel went out to war against the Philistines, and camped by the Stone of help. And the Philistines came to Aphec.

"And put their army in array against Israel. And when they had joined battle, Israel turned their

See "Lesson For" page 6

Our Weekly Chat With You

Dear Readers...

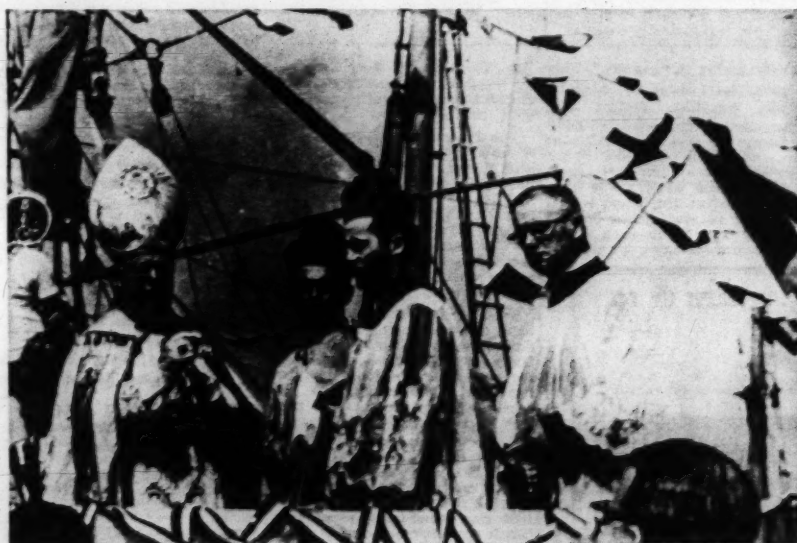
WE continue this week the letter of the former Presbyterian minister, written to remove some of the wrong notions entertained by his former fellow clergymen. In the June 27 number we told about his conversion, and in the July 4 and 11 number we are publishing the letter which he wrote to his co-religionists in the Presbyterian ministry.

Fifth: The Blessed Virgin Mary is the Mother of the only-begotten Son of God, Himself God, and therefore, she is properly called Mother of God. Through her our Redeemer came into the world. His body that was crucified on the cross was formed from and within her most chaste body. He granted her request at the marriage feast at Cana, and for the faithful today who implore her intercession, graces are obtained through her from her divine Son. We do not worship her, but we do accord her the highest praise and honor accorded a human being. Recall what her older cousin Elizabeth said to her (cf. Luke 1:41-44), and what Mary herself said (Luke 1:48) "all generations shall call me blessed." As Queen of all the saints in glory she intercedes for all who have recourse to her, as a fond mother for her children.

Sixth: The Communion of Saints is a most comforting truth by virtue of which the saints, as friends of God and members of the Church Triumphant, can and do intercede at the Throne of Grace for us who implore their help and protection; while we, in turn, as members of the Church Militant, can and do intercede for the poor souls in Purgatory who are members of the Church Suffering, and by our benefactions obtain for them the remission of penalties due venial sins, until finally they are free from every stain of sin and ready to appear before Almighty God.

Seventh: The Forgiveness of Sins is thus essential for the attainment of that perfection which one must attain before entering the presence of the God of absolute purity and holiness. Our Lord forgave sins, and on the very day of His resurrection He appeared to the disciples and said to them: "Peace be to you! as the Father hath sent me, I also send you." When He had said this He breathed on them and said to them: "Receive ye the Holy Spirit. Whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain, they are retained." (John 20:21-23). This is ample

See "Our Weekly Chat" page 15



BISHOP BLESSES FISHING FLEET — The Most Rev. Thomas J. Feeney, S.J., Vicar Apostolic of the Caroline and Marshall Islands (left), blessed the Italo-American fishing fleet of 77 vessels at the Atlantic seaport at Gloucester, Mass., climaxing the annual St. Peter fiesta. Shown with him are three priests who assisted him. Left to right: the Rev. Joseph P. Veneto of St. Ann's church; the Rev. Francis X. Barrett of St. Michael's church; and the Rev. James A. Sherry of St. Peter's church. Bishop Feeney, a native of Boston, is the first prelate not connected with the Boston archdiocese ever to bless the local fleet.

Until The End Of Time

Apostles' Creed Has Endured Since First Century

BOUGAUD, in his work "Il Christianismo," pays the following tribute to the unchangeable character of the Church's teaching as embodied and epitomized in the Apostles' Creed:

"For 18 centuries, (now 20) it has subsisted, not hidden away

in some secret part of the temple, not rolled up in a bundle like a mummy, but thrown on the highways of humanity, sung in churches, repeated every day on the lips and in the hearts of millions and millions of mankind.

"And not only does it subsist to the shame of all things else, which are fading and unstable, but for 18 centuries, it has had to bear the brunt of the most formidable intellectual warfare ever seen.

"It had its beginning on the eve of Pentecost, and it has not yet ceased. And as the sword of the spirit is the most beautiful to be found in the world, who can tell the number and variety of attacks made against it by its enemies?

"Now it is in close quarters

with the subtleties of Greek genius, as in the days of Arius, Nestorius, and Eutyches; now it meets the impetuous eloquence of a time both trivial and sublime, as in the epoch of Luther; again in this privileged country of the globe (France) where railery kills with piercing wit, as in the period of Voltaire, or even in our days of scientific delirium, with the as-

tonishing discoveries of science not rightly understood.

"Behold for 18 centuries this has continued; 18 centuries of the most terrible intellectual warfare, maintained by the most choice intelligences.

"Now, what has been the effect of it? Has a single line of the symbol been cancelled? No, the Creed subsists unchanged, in its splendid integrity.

"It is like one of those beautiful obelisks of red granite brought from Egypt to the piazzas of Rome; the storms of 4,000 years have not been able to break a fragment off them."

Unfortunately, churchmen of modern religions have tampered with that Creed as they have with the Bible itself, to justify their own position. St. John the Apostle warned against that.

The True Story

IN this issue we continue the valuable quotations from the world's most noted historians, who give the true story of the so-called Reformation. See the article "Christ Wouldn't Let His Church Drift from Him," page six.

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RIGHT or WRONG

Editors' views on current
events and others' comments

Meanest Frauds

IF non-Catholic people in our nation only knew how many various forms of fraud are perpetrated on them, they would save themselves lots of money. The latest is that which has come to the attention of the general public in New York. In Brooklyn a certain Daniel Davis is charged with operating a "charity racket" in which he is represented as a bishop, and in which he uses a half dozen women as "nuns," each of whom pays him part of the money they collect.

The women were convicted on April 30 in Kings County Court of fraudulently obtaining money for charitable purposes, namely, for the "New Day Holy Church of God."

New York State now intends to move against this fake bishop, and to "defrock" him. The Attorney General discovered that the "fake nuns" constitute the majority of Davis' congregation. Being questioned, the bogus bishop said that he was "ordained by mail" in 1926 by an Atlanta, Georgia, Bishop.

Fraudulent Tracts

We receive by mail a great many tracts sent out by different Protestant publishing companies for circulation among non-Catholics, and the publishers know that the stories they tell in some of the tracts are also "faked."

For instance more than one hundred years ago two women traveled throughout the United States and



HIS WISH FULFILLED — Sitting high on a horse, Chaplain Paul Adenauer, son of Chancellor Konrad Adenauer of Germany, blesses a new riding academy in Cologne, Germany. Following the ceremony, Chaplain Adenauer said that he always had a desire to sit "sometime" on a horse while wearing his full priestly regalia.

Canada posing as "ex-nuns." They were Margaret Shepherd and Maria Monk. Pamphlets dealing with these women were circulated widely during the days of the infamous Menace between 1911 and 1925, but they are now on the press again and distributed widely. The truth about these two characters is that they were not only never "nuns," but they were never even Catho-

lic. The story of their lives was all fraudulent, as was disclosed in Canadian courts nearly one hundred years ago.

The Protestant clergy are equally fooled by some actual ex-priests who pretend that they left the Catholic Church because they "saw the light." The real fact is that they were actually put out of the Catholic Church because the moral law to which they had bound themselves under vow was a little too severe or because they were intemperate.

Some of the Protestant churches have, over the years, criticized the Catholic Church for too great a laxity towards alcoholic liquor, but the same churches have accepted former Catholic clergy who had been suspended from their ministry because of intemperance.

Some years ago we published a book containing 120 pages dealing with "Defamers of the Church," and so entitled. We gave the records of the antecedents of these men, nine out of ten of whom were frauds, yet they made their living by attacking the Catholic Church chiefly in Protestant temples and halls. They made their money by deception and by rackets.

Catholics Would Not Malign

While during certain periods of the life of our nation, there were strong organized anti-Catholic movements which used means more foul than fair to obtain their purpose, there has never existed in the United States an anti-Protestant organized movement. A number of Protestant clergymen today, who are most active in anti-Catholic propaganda, had associated themselves with purely anti-Catholic movements in the past which, upon exposure, were shown to have been rackets. While a few real and more "fake" ex-priests or ex-Catholics are now interested in making a fairly easy, even if a despicable form of livelihood by filling Protestant pulpits for which they receive an honorarium, we are absolutely certain that never has a Catholic priest turned over his pulpit to a convert minister to attack the religious body to which he had long belonged. In fact Catholics would not attend such a sermon or lecture, and would bitterly criticize their priest for acting uncharitably and for lending his assistance towards disuniting fellow citizens of the same community.

Church And State

A STATE Church, governed by civil powers, should appeal to all reflecting persons as something ridiculous. While all authority is from God, civil authority is design-

ed to promote only the temporal interests of the citizenry, while the eternal interests are committed to a spiritual authority.

How absurd it all is for the civil authority to exercise spiritual jurisdiction was recently brought home by a argument over the subject of "hell" precipitated in Norway, where the State church is Lutheran, but where Parliament reserves the right to speak as its supreme authority. We have the same situation in England, where Parliament and not the Established Church has, several times, recommended the revision of the "Book of Common Prayer."

But here is the present Norway story as told in the press:

"Oslo — (Star Special) — The Norwegian government has spent a good deal of time and brain power in recent weeks, not on the cold war or defense or the Berlin conference or the Geneva conference, but in an intense national debate on the question, 'Is there a hell?'"

By a tangled series of circumstances, centered on the fact that Lutheranism is a state religion in Norway, it fell to the Cabinet to rule on the question—and as might have been expected it came up with a decision worthy of Solomon. The events were these:

"A prominent Norwegian minister of rather Fundamentalist views declared from his pulpit several months ago that if any member of the congregation were to be struck dead of heart trouble as he left the church he should anticipate going to hell and should reflect on that possibility. The following Sunday a Lutheran Bishop of more liberal views, Bishop Christian Schjelderup, in the town of Hamar, rose up and took the opposite view.

Bishop Doubts Hell

"Bishop Schjelderup said he doubted that there was a hell, and in any case he told his congregation that to be struck down by death suddenly was not to be condemned to hell. The result of this sermon was a demand from the

Fundamentalist wing of the Lutheran Church in Norway, led by ranking churchmen, for removal of the bishop for having preached contrary to accepted church doctrine.

"The government almost immediately became involved, and it sought to circumvent the problem by turning it over to the rector of Oslo University, who is the leading constitutional expert in Norway, to resolve.

"But after a good deal of study and reflection the rector came up with a decision to the effect that under the constitution it was up to the Government to act on the issue that had been raised by the church authorities. By now the debate had become almost a regular Sunday affair in Norway.

"For a good many weeks the Government debated its course, and finally its decision was announced. The issue of whether or not there is a hell was side-stepped, and the Government confined itself to ruling that a bishop could not be removed from his post because he did not believe in hell.

"Actually there is a 'Hell' in Norway—a little town of that name of several thousand people on the Trondheim fjord."

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THE GREEKS HAD A WORD: This week it is SPIRIDION, an honored Saint among them. A boy by that name is now beginning his six years of study in the Pontifical Greek Seminary at Rome. Afterwards, he will return to his native land, to be one of our Near East missionaries. Can you adopt Spiridion Callus and give the \$600 needed to bring him to the altar? You may give this sum in any installment and delight the angels.

Have you joined one of our seven DOLLAR A MONTH CLUBS? They do wonders for our priests, sisters, the orphans and the lepers. Please join one.

PURE HEART

August is devoted to the Most Pure Heart of Mary. Why not remember a special nun friend by sending her our GIFT CARD, which will tell her that Mass has been offered for her by a Near East missionary or that you have given a sacred article to him? Write for "HOW CAN I HELP?"

WITHOUT STRINGS: We need so many stringless gifts to use for urgent cases, for which we do not have time or space to appeal in this column. When you send one, ask for our new pamphlet, "HAIL, HEAVENLY QUEEN!" A stringless gift to Our Lady will be most appropriate on the Feast of Our Lady of Mt. Carmel, July 16.

GALABAYEH

Just three dollars will purchase the little white uniform, the galabayeh, for our orphan children in Egypt. Can you clothe God's homeless tots?

VOICE OF DOMINIC

The Dominican Sisters of St. Catherine must add three classrooms to their overcrowded school in Akra, Iraq. Have you a mite for these valiant Sisters? Basilians, our school club, send their monthly \$1 to them this month.

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If you do not have a daughter in religion, you can have an adopter daughter. Why not choose one of Mary's daughters in the Near East? Her two years' training costs \$300. Make this your tribute to Mary.



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With YOUTH Section

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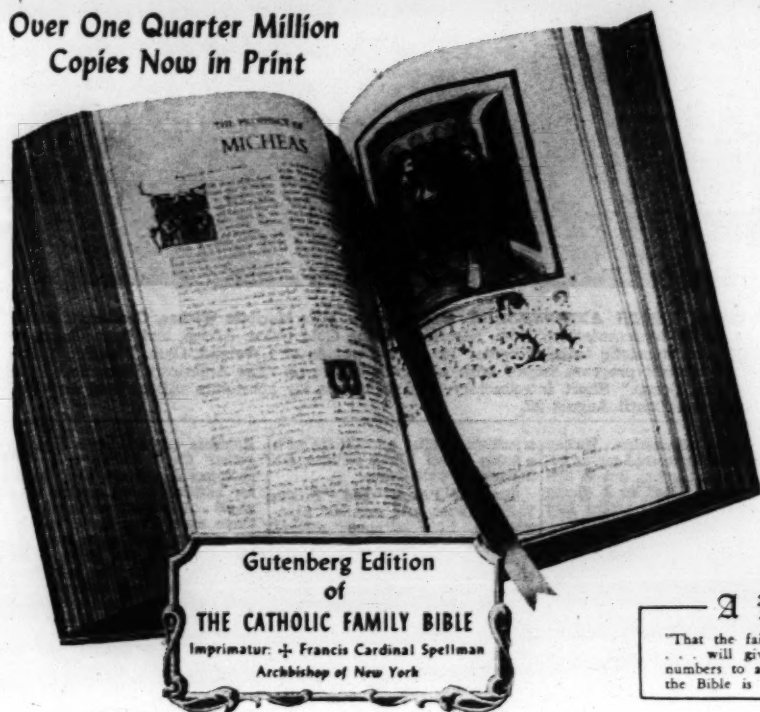
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Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION

DALE FRANCIS

Six Months' Movie Review

IT'S mid-year so let's take a backward look at the films released in the first six months of the year.

Best film of the first half of the year in my opinion was "Executive Suite." You wouldn't think that the problems of business men in a furniture factory would make an exciting movie but they did this time. The film was well-written, thought provoking and serious in its intent. But it wasn't just this that made the film the success it was.

What made "Executive Suite" stand out were the acting performances of half a dozen stars. Outstanding was a Frederic March, whose performance was for me the best in the first six months. March made the cunning comptroller come to life and, although you despised him, you couldn't help feel a little sorry for him in his final destruction. Academy award winner, William Holden, was outstanding in the picture, too, as were Paul Douglas, Barbara Stanwyck, Dean Jagger, Walter Pidgeon, Louis Calhern and June Allyson.

Dale Francis

"Executive Suite" will win the Oscar for 'best production of the year. It was released too early in the year to be remembered vividly enough at election time and for all its good qualities, there were weaknesses, too. But if you didn't see this film then make an effort to do so.

After "Executive Suite" there is a considerable drop. Perhaps I'd name "Night People" as my second choice. This film hasn't been a boxoffice success but it should be. It seems, somehow, that anti-communist films always have their troubles when it comes to totaling the receipts. But "Night People" is well done and exciting. Gregory Peck is the U.S. officer, trying to outwit the Russians. Broderick Crawford is the hard-headed businessman whose son has been kidnapped. This is in Cinemascope and the wide screen method stands out with the natural scenery of Berlin. This is a film you should see.

My third choice would be a British comedy called "Genevieve." When I reviewed this film I did so thinking it would have little general appeal. This is a kind of pride for I liked it and I must have been thinking I was something special when I failed to urge you all to see it. It turns out the film has been generally liked by everyone. It is typically British, slow moving and subtle. It is all about old car enthusiasts. You'll not know any of the actors or actresses by name but chances are you'll have a pleasant time.

Fourth best film in my book is "The Glenn Miller Story." Here is a picture that doesn't stand up in my memory. Let me explain what I mean. Sometimes I'll see a film and my first impression will be the film isn't too good. Then in the weeks after I find myself thinking about the film and it grows in my estimation. Then there is the opposite reaction. I see a film and become quite excited about it, but in the weeks after, it fades. This film is like that for me. When I saw it I praised it highly. Now many weeks after I still think it is a good family film but it is not a great motion picture at all.

"Cease Fire" has a 1954 release date so I'll have to include it. This was done in Korea with real GIs in key acting roles. It is an excellent film. Another film that belongs in any list of the best is "The Gilbert and Sullivan Story," also a 1954 release.

For the rest of my list add "Dial M for Murder," "Three Coins in a Fountain," "Personal Affair," "Knights of the Round Table." I'd rate them in about the order in which I list them. "Dial M" suffers from the fact that it was transferred from the stage to screen with hardly a change. "Three Coins" is worth your while because you see Rome in the background. But as I list the 10 best films I don't want to forget another film and another actor. The film, "Drive a Crooked Road" wasn't much but the acting performance of Mickey Rooney deserves an Academy award nomination. Mickey Rooney never impressed me as being much of an actor. But in this film he is excellent as a young man whose shortness makes him shy and retiring.

There were other films that deserve mention. All carry 1954 release dates but some companies—Republic is one—give release dates that unrealistically carry a date months after the actual release date.



GRAILVILLE TENTH ANNIVERSARY COURSES — Miss Mariette Wickes, Grail staff member, welcomes representatives from Nigeria and the Gold Coast, Africa, and from China, to Grailville, lay apostolic training center for young women at Loveland, Ohio. The Tenth Anniversary summer program began with a week's course on "The American Woman and the International Scene." Short introductory sessions on the lay apostolate will be held throughout the summer until August 22.

ademy award nomination. Mickey Rooney never impressed me as being much of an actor. But in this film he is excellent as a young man whose shortness makes him shy and retiring.

Honorable Mention

There were other films that deserve mention. All carry 1954 release dates but some companies—Republic is one—give release dates that unrealistically carry a date months after the actual release date.

"The Command" was an excellent Cowboy-Indians film in Cinemascope. "Conquest of Everest" is a good documentary and so is "The Cowboy." Republic lists "Flight Nurse" and "Crazy Legs" as 1954 releases but they played earlier some places. Both are good family films.

"Heidi" was a good foreign import and "It Should Happen to You" was a pleasant American comedy. "Long, Long Trailer" brought a triple dose of "I Love Lucy." I didn't love her enough to enjoy the whole picture. "Make Haste to Live," "Prince Valiant" and "Rob Roy" were all good.

"Them" and "Riders to the Stars" were better than average science fiction films. In the first film, ants grow bigger than horses and start chewing on people. In the second picture, some young

scientists go after a meteorite with a scoop shovel. Both pictures are believable, well done.

"Student Prince" and "Prince Valiant" were both excellent Cinemascope films although neither was distinguished.

All the films I've listed were either Class A-1 or Class A-2. I don't think I've missed any really outstanding films and these stand out. Incidentally, while I think both Mickey Rooney and Frederic March are deserving of Academy Award nominations for their performances, I didn't see any female acting performances that struck me as being Oscar caliber.

Brief items about a lot of things . . . Zsa Zsa Gabor and

Legion Of Decency Ratings This Week

Class A, Section 1
Francis Joins The WACS—Universal-International
Garden of Evil—20th Century Fox
Victory at Sea—George Schaefer & Son

Class A, Section 2
Desperado, The—Allied Artists
Hobson's Choice—United Artists
Outcast, The—Republic
Ring of Fear—Warners
Valley of The Kings—MGM

Rubirosa are making a film together for Republic and that company deserves a black mark for bothering with such a film at all . . . Hugo Haas is making three more films for Columbia. I'll make a little wager they are the same as his other films. His first picture was a success and he has been re-making it ever since . . . Cinemascope is coming to Cincinnati so if you live down that way be sure to see it. . . . If Disney doesn't take to the full length cartoon life of St. Francis of Assisi then maybe someone could interest Stephen Bosustow, who is head of the UPA company . . . Pete Smith retired a couple of months ago but is already back at MGM making shorts.

The Legion of Decency doesn't get a chance to cover all the films that are released in this country. The result is there are often quite a few movies playing around the country that would be condemned by the Legion if they were seen.

Typical of these is a film called "One Summer of Happiness." It was playing in Washington a few weeks back while I was there. I saw about half an hour of it and that was enough to convince me this is as bad a film as has ever been made.

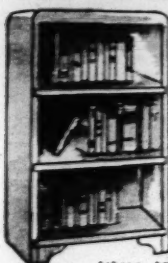
Continued on page 7

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Briefs

THE Book Selection Committee of the American Library Association Religious Book Round Table has announced its annual list of outstanding books of 1953-54. The member of the committee representing Catholic books was the Very Rev. Msgr. Harry C. Koenig, librarian of the Feehan Memorial Library, St. Mary of the Lake seminary, Mundelein, Ill.

The list of outstanding Catholic books includes: "Catholicism in America" (Harcourt, \$3.75); "The Philosophy of Jacques Maritain" by Charles A. Fehrer (Newman, \$5); "The Manner Is Ordinary" by John LaFarge (Harcourt, \$4.75); "The Catholic Church and the American Idea" by Theodore Maynard (Appleton, \$3.50); "Mary in Our Life" by William G. Most (P. J. Kennedy, \$4); "The Case of Cardinal Aloisius Stepinac" by Richard Pattee (Bruce, \$5.50); and "The Easter Book" by Francis X. Weiser (Harcourt, \$3).

Given special mention for outstanding artistic merit was "With the Bible Through the Church Year" (Pantheon, \$4.95) with color illustrations by Brothers of the Benedictine Order and tail-pieces by Johannes Troyer.

"Fundamentals of Journalism," the text-workbook for journalism beginners that Catholic teachers



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Such material is in constant demand. Every week thousands of checks for \$15, \$30 and \$50 go out to writers whose latent ability was perhaps no greater than yours.

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Each week your work is analyzed constructively by practical writers. Gradually they help to clarify your own distinctive style. Writing soon becomes easy, absorbing, profitable. So, as you gain the "professional" touch that gets your material accepted by editors. Above all, you can see constant progress week by week, as your faults are corrected and your writing ability grows.

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VIRGINIA BECK SMITH

requested, is now available from Marquette University Press, Milwaukee 3, Wis., at \$2.50 per copy. The author is Prof. Robert A. Kidera of the Marquette University College of Journalism. The well-designed, plastic-bound workbook integrates the practices of journalism with a Christian philosophy of life and trains students to write and edit for publication. Each chapter includes a series of easy-to-use practical exercises.

Dial Press has scheduled for fall "The Truth About Catholics," a book which is being developed from the series of national magazine ads sponsored by the Knights of Columbus. The ad-writer who was approached to expand his material into a book is Virgil Kelly of St. Louis.

Graham Greene's first play, "The Living Room," has now appeared under the Viking imprint at \$2.50.

These pamphlets look helpful: "Poison-ivy, Poison-oak, and Poison-sumac," a booklet describing how to avoid poisoning and

get rid of these plants, available free from the U. S. Dept. of Agriculture's Office of Information, Washington 25, D. C.

"Wasps—How to Control Them" (Leaflet No. 365), also available free from the above.

"How to Know Your Child" (Human Relations Aids, 1790 Broadway, N. Y. 19, 25c.) revised edition of a booklet first published under the supervision of the Canadian Mental Health Association.

"Reupholstering Chairs with Foam Rubber" by Gena Thames (New York State College of Home Economics at Cornell University, 25c.), an easy-to-follow booklet for the amateur upholsterer.

"What's That Word?" (The Times Press, Wakefield, R.I., 40c.) compiled by Martha Wright and Tony Hoffer, a handy lexicon for Scrabble fans.

That tireless novelist, Francis Parkinson Keyes, returned home for publication of her latest, "The Royal Box," after a European trip to gather material for "The Book of St. Anne" which Messner announces will appear next year. Meanwhile Mrs. Keyes plans another novel with a Louisiana background.

'Padre Pro'

Biography Of A Martyr

PADRE PRO by Fanchon Royer, P. J. Kennedy & Sons, N. Y. 25c. p. \$3.50.

In 1927 Padre Miguel Augustin Pro stood before a firing squad in Mexico City, calmly said "Viva Cristo Rey," and was shot to death. Murder was one name for it — martyrdom a more correct one. Padre Pro was convicted during the anti-religious Calles-Obregon regime for allegedly taking part in a plot to assassinate General Obregon. Unaccused by any witness, the 36-year-old Jesuit had not even been questioned regarding his participation in the attack.

Nonetheless Padre Pro was killed as part of systematic religious persecution. For this colossal blunder, the Mexican dictators suffered defeat of their ambitious plans and Mexico gained a new hero. Padre Pro had been granted his prayer "that God might grant him the privilege of offering himself as Plutarco Calles' victim in the cause of the Faith and to the benefit of the priests of their country." His cause for beatification came up in 1952.

Fanchon Royer, Padre Pro's biographer, thrillingly writes of those last days when the Jesuit outwitted the police enforcing the ban against priests. In hiding and by means of disguises he administered the sacraments. The account of his activities is an absorbing story.

Mrs. Royer's greatest success, however, lies in recreating the character of Padre Pro, in showing of what stuff, and how a martyr is made. She draws a warm, intimate picture of the solidly knit Pro family. Its center was the lovely mischievous young lad who carried into adulthood an unflagging sense of humor. Miguel Augustin Pro could make a jest of anything. Some might have thought this trait revealed a superficial nature. But, as Mrs. Royer points out, his merriment often masked intense pain. At the time of his second stomach operation he was allowed no anesthetic and requested the Code of Canon Law to be read while the surgeon was cutting.

Padre Pro's short span of life had great significance apart from its climax in martyrdom. He was one of Mexico's earliest foes of Communism and dedicated his priestly mission to the working class. In making the life of this modern apostle and martyr available to English-speaking readers, Mrs. Royer has performed a service comparable to her introduction to North America of the Mexican mystic, Sor Juana de la Cruz, in "The Tenth Muse." Although the latter book was superior from a literary standpoint, Padre Pro will win a larger group of readers, and justifiably so.

Ask Us Another

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DOES the Lutheran Church claim that Martin Luther was infallible?

While the Lutheran Church does not "claim" infallibility in theory, it accepts new doctrines introduced by Martin Luther as indubitably correct, which means that they are accepted antecedently as infallible teaching.

You and another person might dispute over the correct way of spelling an English word, and you go to the dictionary to ascertain who is right. Now that dictionary is not infallible, but to all intents and purposes it is, because the spelling of the word is regarded as incontrovertible. This, too, is, in effect, an infallible decision.

Christ gave supreme authority to the Apostles and their successors "to bind and to loose." When the head of the apostolic body, acting as its spokesman, or the successors of the Apostles in general Councils assembled, pronounced on matters relating to faith and morals—and only in that case—the decision must be infallible or the multitudes who would receive it would be led astray. Christ declared that the gates of hell (which has always been interpreted as error) would never prevail against the Church. Scholarly persons who embrace the Catholic Church do so precisely because they are not satisfied

with opinions. They want to be absolutely certain in a matter so essentially that of salvation, also to know that what they are asked to believe and to do is correct. No one cares to risk his eternity on a "perhaps."

The Lutheran way of salvation "by faith alone" was unknown until Luther's time, and certainly not during the Golden Era of the Church, when hundreds of thousands of martyrs gave up their lives for Christ. They knew Him to be their Savior but they believed also in all His promises to protect the Church from falling into error.

Recently there came into our hands a pamphlet from a Minneapolis publishing house entitled "A Message to Roman Catholics from the Catholic Bible." How easy it would be to prove Catholic doctrine from the Protestant Bible! It just happens that even Bible Institutes pass over the plainest of all Scripture passages, such as the sixth chapter of St. John dealing with the promise of the Holy Eucharist, the passages of the Evangelists and St. Paul on remarriages after divorce, and even the very clear words of the institution of the Eucharist which could mean nothing else than transubstantia-

The Week With Christ

THE Week with Christ by Emeric Lawrence, O.S.B. Liturgical Press, St. John's Abbey, Collegeville, Minn. 256 p. Cloth \$2.50. Paper \$1.50.

This is the second revised edition of "The Week with Christ." Widely used as a text for study and discussion clubs, the book has been republished by popular demand. It was written originally for students of St. John's University, Collegeville, and then issued to chaplains in the armed forces. Its purpose, as Father Emeric describes it, "is to show how the Liturgical Year can be a magnificent source of inspiration for the spiritual well-being and development of modern lay apostles."

The plan of the book is to preview, in a few meaty pages, the liturgy of each Sunday or feast day Mass. The liturgy as it re-lives the life of Christ through the Church year is explained and then related practically to our daily lives. The text is nicely broken up by bold-face captions which capture interest and aid reading.

"The Week with Christ" makes a splendid companion to the Missal for anyone wishing to understand better the meaning of each Sunday's Mass.

Books Received

The Kingdom Is Yours—P. Forrester, S.M. Fides Publishers—21 W. Superior—Chicago 7, Ill. \$3.50.

A Guide For Social Action—Yves de Montcheuil. Fides Publishers—Chicago \$1.50.

The Mystery of Godliness—Ceslaus Spicz, O.P. Fides Publishers—Chicago \$3.50.

tion by Christ—and the commission of the Apostles by Christ to do that precise thing, the institution of the Sacrament of Penance (John 20:23).

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Christ Wouldn't Let His Church Drift From Him

TWO weeks ago we ran an article on the first page of this paper in which we made it clear that no work of God, and particularly the special work of Christ—His Church—could be "reformed." Last week we quoted from a number of the best Protestant historians in Germany, England and other European countries, who claimed that the Catholic Church was NOT reformed, but that the new religions left the people far worse off than they had been under Catholicism. We continue quotations from his- torians in this issue.

The sum total of all of them, and they are only a comparatively few gleaned from hundreds, noted most emphatically that the "Reformers" in Germany, England, Norway, Sweden, Denmark, Scotland, Holland, Switzerland, would have failed miserably, if it were not for the assistance they received from the civil powers—even though the religious and moral conditions of these countries at the time had deteriorated.

No reflecting person, who admits that Christ was God, could consistently hold that His Church, which He promised so solemnly to protect from error, could have drifted from God—and no "great" historian ever held that it did.

Lecky, in his *Rationalism in Europe*, Vol. I, p. 51, ed. 1870, says:

"What shall we say of a church

that was but a thing of yesterday; a church that had as yet no services to show, no claims upon the gratitude of mankind; a church that was by profession the creature of private judgment, and was in reality generated by the intrigues of a corrupt court, which nevertheless suppressed by force a worship that multitudes deemed necessary to salvation; which by all her organs and with all her energies persecuted those who clung to the religion of their fathers?"

"What shall we say of a religion which comprised at most, but a fourth part of the Christian world, and which the first explosion of private judgment had shivered into countless sects, which was nevertheless so pervaded by the spirit of dogmatism that each of these sects asserted its distinctive doctrines with the same confidence, and persecuted with the same unhesitating violence, a church which was venerable with the homage of 12 centuries? . . . So strong and so general was its intolerance that for some time it may, I believe, be truly said that there were more instances of partial tolerance being advocated by Roman Catholics than by orthodox Protestants."

Calvin P. Bollman, writing in the *Signs of the Times*, June, 1916, observed:

"It was in 1529, at the second Diet of Spire, that the German princes drew up and signed the protest that gave the name 'Protestant' to all who have since protested against the errors and principles of Romanism. At the Diet, six of the German princes and a large number of the cities of the empire issued a formal protest against the action of the Diet, denying the right of the minority to mind the majority in matters of conscience. Yet these same princes and the officers of those cities presently united in denying to others the very rights their protest asserted for all men."

Mainbourg, in his *History of Calvinism*, writes:

"In France it is well known that wherever the Huguenots carried their victorious arms against their sovereigns, they prohibited the exercise of the Catholic religion, slaughtered the priests and burnt the churches and convents."

Dr. Milner, in the *End of Religious Controversy*, page 439, writes:

"When Catholic States and princes persecuted Protestants, it was done in favor of an ancient religion, which had been established in their country perhaps a thousand or 1,500 years, and which had long preserved the peace, order and morality of their respective subjects, and when at the same time they clearly saw that any attempt to alter this religion would unavoidably produce disorders and sanguinary contests among them."

"Protestants, on the contrary, everywhere persecuted on behalf of new systems, in opposition to the established laws of the Church and of the respective states."

From Hallam's *Constitutional History*, Vol. I, page 120, we quote the following passage:

"Tolerance in religion, it is well known, so unanimously admitted at least verbally in the present century, was seldom considered practicable, much less a matter of right, during the period of Reformation."

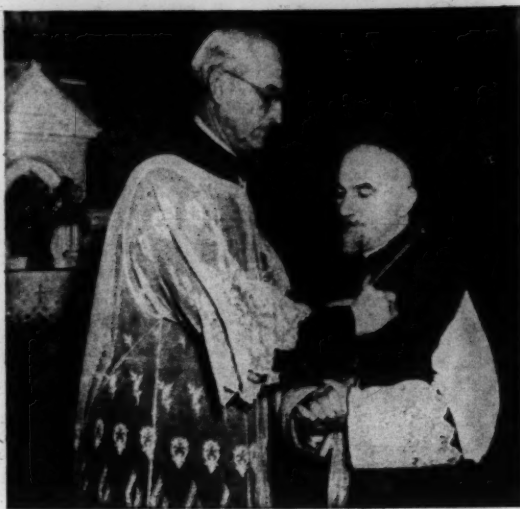
In the same work, (Vol. III, page 532) Hallam writes:

"It appears that at the end of the seventeenth century the Irish or Anglo-Irish Catholics could hardly possess above one-sixth or one-seventh of the kingdom. They were still formidable from their numbers and their sufferings, and the victorious party saw no security but in a system of oppression, contained in a series of laws during the reigns of William and Anne, which have scarce a parallel in European history."

"No papist was allowed to keep a school, or teach in any private houses, except the children of the family, and no Papist could be a guardian of any child . . ."

"To have exterminated the Catholics by the sword, or expelled them like the Moriscos of Spain, would have been little more repugnant to justice and humanity, but incomparably more politic."

Lord Macaulay, in his "Critical and Historical Essays," writes



EXILE JOINS BLUE ARMY — The Rt. Rev. Matthias Buchholz, Prefect Apostolic of Shihtsien, China, who was expelled by the Chinese Communists last year (right), receives a membership pin in the Blue Army of Our Lady of Fatima from Father Harold V. Colgan, pastor of St. Mary church in Plainfield, N.J., and founder of the Blue Army. Before his expulsion, Msgr. Buchholz consecrated every parish in his diocese to the Immaculate Heart of Mary. The Blue Army was launched in 1947 to combat "by prayer and penance" the Red Army of Communism. It now has some 4,000,000 members in 30 countries.

Lesson For

Continued from page 1

backs to the Philistines, and there were slain in that fight here and there in the fields about four thousand men.

"And the people returned to the camp; and the ancients of Israel said: Why hath the Lord defeated us today before the Philistines? Let us fetch unto us the Ark of the Covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies."

"So the people went to Silo, and they brought from thence the Ark of the Covenant of the Lord of hosts sitting upon the cherubims; and the two sons of Heli, Ophni and Phinees, were with the Ark of the Covenant of God."

"And when the Ark of the Covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again."

"And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the Ark of the Lord was come into the camp."

"And the Philistines were afraid, saying: God is come into the camp. And sighing they said:

"Woe to us; for there was no such great joy yesterday and the day before. Woe to us. Who shall deliver us from the hand of these high gods? These are the gods that struck Egypt with all the plagues of the desert."

"Take courage and behave like men, ye Philistines; lest you come to be servants to the Hebrews, as they have served you: take courage

thus:

"The Church of England existed for England alone; it was an institution as purely local as the Court of Common Pleas, and was utterly without machinery for foreign operations. The Church of Scotland existed for Scotland alone, and no one at Lambeth or Edinburgh troubled themselves about what was doing in Poland or Bavaria."

"The spiritual force of Protestantism was a local militia. In England the galls were filled with men who did not exactly agree with the Court on all points of discipline and doctrine."

DeBrandt in his *Hist. Ref. des Pays Bas* writes:

"In the low countries it was an ordinary thing for the Calvinists to assault the clergy in the discharge of their functions. Wherever Vandermeent and Sonio, both of them lieutenants of the Prince of Orange, carried their arms, they uniformly put to death in cold blood all the priests and religious they could lay hands on, as at Dort, Middlebourg, Delft, etc."

"And the Ark of God was taken; and the two sons of Heli, Ophni and Phinees, were slain."

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

CHINESE communists recently exhibited at a trial against a missionary a monstrosity which they claimed was a radio transmitter. Is it ignorance or diabolism, stupidity or satanism that sees the unholy in the holy? . . . Two young Chinese were converted a few years ago. One of them went over to the Communists and made false charges against the priest who converted him. The other convert at the risk of his life proved the charges were false . . . China, before the Communist persecutions had 142 dioceses or ecclesiastical divisions. Of this number, 31 sees are vacant (that is without a Bishop). Of the 111 others, 8 Bishops are in prison, 68 were expelled after persecution, 18 are under house arrest, and only 17 enjoy even a restricted liberty.

What do these three facts mean to you: the profanation of what is sacred, heroism and betrayal under persecution and the destruction of the Church organization in China? Does it sadden you to see Christ bleeding on the bamboo cross? If you hurt your right hand would not your left hand sympathize with it?

You can prove your oneness with the persecution of Christ's Mystical Body

1. By saying a **WORLD MISSION ROSARY** for the five missionary continents.
2. By helping educate a native priest in Africa, India, or Japan for \$150 a year.
3. By making three tiny acts of self-denial a day, that is giving up a movie, an extra dessert, or a cocktail and sending the equivalent to the Holy Father for the 100,000 missionaries.

GOD LOVE YOU to A. L. S. "I have been reading about the suffering in Indo-China and I hope this \$3 will help to do a little something for those who are really fighting Communism by bringing God to those who do not know Him." . . . To J. R. for \$18. "This money was collected little by little from all the employees of our store. We have formed a Mission Club." . . . To S. G. "I received this \$5 for a present when I made my First Holy Communion and I want to give it to you for your poor orphans." . . . To M. B. W. "I have just started a new selling job and I am sending you my first day's pay of \$11.45." . . . To J. J. R. for \$10. "This is the money I saved by not going to a prom and another dance this week."

Cut out this column, pin your sacrifice to it and send it to the Most Reverend Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 5th Ave., New York 17, New York or your Diocesan Director.

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Your Pledge Of Life Eternal

REV. PAUL T. HOBAN, O. Carm.

THIS year, in the eloquent phrases of his Marian Prayer, the Holy Father urges you to offer more fervent love and devotion to the Immaculate Virgin whom he calls "the appeasement of your ardent desires . . . a safe harbor from the tempests which beset you."

In no more glorious way, however, does Our Lady prove to you the profundity of her maternal compassion than through her great Gift of the Carmelite Brown Scapular through which Mary promises to safeguard you in danger, strengthen you in temptation . . . and above all, protect you from the Eternal Flames of Hell at the supreme instant of death.

A Day To Remember

It was on July 16th, 1251, at the Carmelite Monastery in Aylesford, England, that the Immaculate Mother of Jesus came to earth to confer to you and to all mankind her glorious Gift of the Brown Scapular.

Joyously surrounded by hosts of angels, Mary appeared to St. Simon Stock and handing him your Scapular Garb, she announced for all generations her stirring Promise of unparalleled generosity: "Receive this brown scapular. It is a sign of My brotherhood. It is a pledge of salvation, a safeguard in danger. Whosoever dies while wearing the scapular will never see the eternal flames of hell."

What glorious tidings! Through this solemn declaration Our Lady of Mt. Carmel tells you that by clothing yourself in her Scapular Vestment of Mercy, you gain help and grace so powerful that you will be safeguarded from the pitfalls of life. Moreover, at the brink of Eternity she will claim you as her beloved child forever and rescue you from the perils of damnation.

Nor is Mary's Promise of Salvation all! So desirous is Our Lady that you clothe yourself with her Scapular, that she extends her mercy to you even beyond the grave! If you fulfill the three simple conditions of the Saturday or Sabbathine Privilege pledged to Pope John XII in 1332, Mary promises to free you from Purgatory on the First Saturday after death: "I, the mother of grace, shall descend on the first Saturday after their death, and as many as I find in purgatory, I shall free . . ."

The three conditions are easily within your powers. In addition (1) to wearing the Scapular and (2) observing Chastity according to your state in life, the only other Requirement is (3) to recite daily the collection of prayers called, "The Little Office of Our Lady." But should this Third Condition become a major inconvenience, you may ask any priest with proper faculties to commute the Third Condition to abstinence from meat on Wednesdays and Saturdays . . . or to some other good work, such as the daily Rosary.

Fervently Pope Pius XI recommends Our Lady's Scapular-Sabbatine Privilege to you as "the principle and greatest of Indulgences."

Message At Fatima

Even in recent years . . . within the memory of present generations . . . Our Lady again solemnly affirmed her desire that you and your dear ones wear her Scapular Garb. In her Final Apparition at Fatima, Portugal, on October 13, 1917, God's Mother appeared clothed as Our Lady of the Scapular . . . indicating that this Sacramental fulfills the paramount condition of "Consecration to her Most Pure Heart" so that Russia may be converted and lasting peace bless the world. Pope Pius XII on February 11, 1950, declared that the Carmelite Brown Scapular is indeed your Sign of Consecration to Mary.

Possibly you know that the Church requires that your name be placed in the Confraternity Register when you are enrolled in the Scapular. This registration insures that you share in the prayers and good works of millions of other clients who are also members.

Secondly, by wearing the Scapular you become truly a member of the Great Carmelite Family in Heaven. This means that you are an actual spiritual brother of St. Teresa of Avila, St. John of the

Cross, St. Mary Magdalen de Pazzi, St. Cyril, St. Peter Thomas, St. Albert of Sicily, St. Andrew Corsini and countless other Carmelite Saints. In Heaven they make ceaseless intercession for you.

Thirdly, by wearing the Scapular you also become a member of the Carmelite Order on earth and share in its good works throughout the world. Whenever you see a Carmelite priest or nun, you can truly say, "I am the brother or sister of that religious and have a part in his spiritual achievements and prayers."

Here in America the tide of devotion to Our Lady's Scapular is ever swelling. Parishes, schools, Knights of Columbus, Holy Name Societies, Mother's Clubs, Parish Societies, Daughters of Isabella, Hibernians and Catholic Daughters of America are among the many organizations which foster Scapular Devotion as an important feature of their Marian Activity.

Thus . . . with such a vast united chorus of supplication offered daily for your welfare by all Carmelite Saints in Heaven, by the whole Carmelite Order and also by millions of other Scapular Wearers on earth . . . is it any wonder that

your Brown Scapular is one of your richest spiritual endowments!

Imitate St. Therese

An outstanding example of how Our Lady of Mt. Carmel will unfailingly reward your devotion can be found in the life of the Little Flower. From childhood St. Therese zealously honored the Scapular Virgin and wore her Garb of Mercy daily. At the age of 15 she joined the Carmelite Cloister of Lisieux, France. So rapidly did Therese advance in virtue under the Scapular Madonna's guidance that by the date of her entry into Paradise on Sept. 30, 1897, the 24-year-old Carmelite had become not only an exemplary religious . . . but nothing less than "The Greatest Saint of Modern Times." For you St. Therese sums up the meaning of Our Lady's Scapular Gift in the thrilling words "The Blessed Scapular . . . It is a Sure Sign of Predestination" (July 18, 1894).

Wear the blessed Scapular Garb each day, therefore, that Our Lady may preserve you free from spiritual harm and at the final hour of life may lead you as her child into the glories of Eternity.

Gospel Story

In Justice To Yourself

ALBERTA SCHUMACHER

"It isn't fair to the children!" great Aunt Edith said sadly.

"We could forget her early mistakes, but she is old enough to straighten out and do better now, at least!" Uncle Ferd contributed to the conversation.

A cousin spoke up . . . critically. A brother and a sister expressed dismay. All in all, it was one of those family gatherings in which the "bones are picked clean."

Mabel, the woman of which they spoke, was indeed drifting from bad to worse. She had been a headstrong girl. Her lack of obedience to any authority had allowed her to get herself into various troubles. But Mabel had married a good man. She had three lovely children. That is, they would be lovely, the family agreed, except for their behavior. They were intelligent children, and they could be made attractive. They needed to be taught right from wrong, that was all.

So the relatives approached Mabel caustically. "You could at least think of those children," they said scathingly.

Mabel continued going from bad to worse. "In justice to those children, something has to be done with Mabel," someone said at another family gathering. A most

thoughtful young cousin, who had studied psychology in college and learned a lot about human nature, began to cultivate Mabel's friendship with a view toward helping her. She found that it was first of all Mabel herself who was being treated unjustly . . . by herself.

Mabel had been harboring a deep dark anger against herself all those years, because of her youthful mistakes. She was not being just to herself. She was eligible for the Mercy of God, but she refused to forgive herself. She cast out hope.

The cousin who won her confidence persuaded her that it is wrong to harbor anger against oneself, just as it is wrong to harbor anger against another. Through kindness, the cousin helped Mabel to trust in the mercy of God, to win complete forgiveness from God and from herself. Her self-improvement led to improvement in all her human relationships. The children benefitted. The anger of her various relatives had aggravated a situation which had anger for a fundamental cause in the first place.

In justice to oneself, one must have complete confidence in the mercy of God. It is not God Who holds things from the past against



OUR LADY OF THE SCAPULAR with her greatest modern Scapular Apostle, St. Therese of the Child Jesus.

Looking And Listening

Continued from page 4

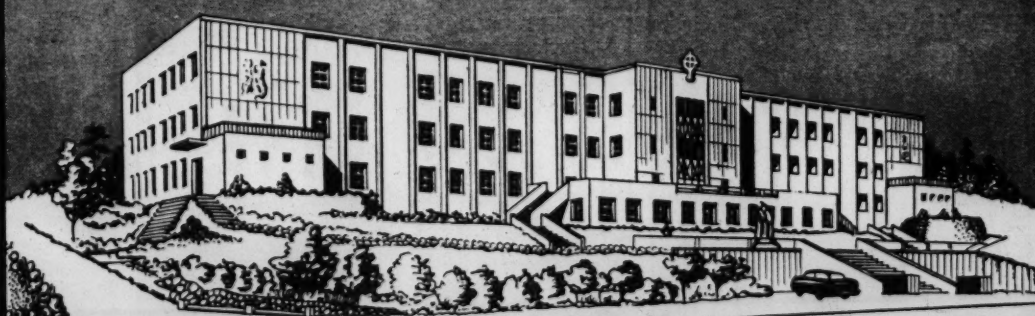
It is directed against all morality. While the clergyman who is the object of derision and scorn is a Lutheran, he could as well have been Catholic. The philosophical hero is an old man who believes there are no limits on morality.

The film is completely objectionable and the Legion has listed it as "condemned."

Here is a rule of thumb on matters like this:

If the theater advertises a film for adults only, then stay away. That tag line is a good indication the film is condemned. If the film isn't condemned then the theater is advertising it with an eye on getting the trade of those who expect it to be salacious and you shouldn't encourage that. So make this a general rule. If the theater advertises the film is for adults only, then stay away.

Combat Communism by Converting the Hand That Rocks The Cradle



Help us build this GIRLS' HIGH SCHOOL

(NAGOYA, JAPAN)

HELP BRING SOULS TO CHRIST NOW BY SENDING YOUR OFFERING TO—

I want to have an active part in the Nagoya Girls' High School Building Program. Enclosed find \$_____ Remember me in the prayers and sacrifices of the priests and seminarians of Japan.

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More than 700 pagan girls are begging to enter this Girls' High School when completed. It is affiliated with the CATHOLIC UNIVERSITY OF NAGOYA. Because the Catholic High School is the ideal medium of friendly contact with non-Catholic students, we urge you to contribute generously in this hope to save Japan.

REV. FATHER RALPH NAT'L. DIR.
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BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap. Artist: Addison Burbank



THE FIGHT ENDED WITH IGNATIUS AND YOU PRACTICING THE SPIRITUAL WORKS OF MERCY.

ADMONISHING THE SINNER.



DON'T YOU KNOW THAT PICKING A FIGHT IS WRONG?

IT SURE WAS WRONG THIS TIME.

INSTRUCTING THE IGNORANT.



I MEAN IT OFFENDS GOD WHO TOLD US TO LOVE ONE ANOTHER.

YOU MEAN — YOU WANT TO BE FRIENDS?

COUNSELING THE DOUBTFUL.



SURE WE WANT TO BE FRIENDS!

GIVE US A CHANCE, AND YOU'LL SEE WE'RE NOT KIDDING.

BEARING WRONGS PATIENTLY.



BUT AREN'T YOU MAD ABOUT THE FIGHT?

NOT I.

FORGIVING ALL INJURIES.



YOU DON'T HOLD IT AGAINST US? LET'S FORGET ALL ABOUT IT.

PRAYING FOR OUR ENEMIES.



YOU KNOW — I WAS PRAYING FOR THEM ALL THE TIME WE WERE FIGHTING.

FOR THEM! I WAS PRAYING FOR US.

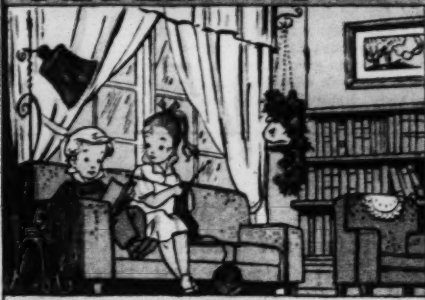
CHRIST TOLD US TO LOVE OUR ENEMIES AND DO GOOD TO THOSE WHO HURT US. IT DIDN'T MATTER WHO WON THE FIGHT. WHAT MATTERED IS THAT THOSE TWO LEARNED ABOUT GOD AND LOVE OF NEIGHBOR.

SAY — WHO ARE YOU ANYWAY?

NEXT WEEK: A JOB FOR THOMAS.

PETER and I

ART: Shana Miller



TODAY THE RAIN WAS BACK AGAIN,
THE SKY WAS ONE BIG CLOUD.
AND SO WE STAYED INSIDE AND PLAYED,
AND PETER READ ALOUD.



HE READ ONE TALE ABOUT A WHALE,
AND ONE ABOUT THREE WIZARDS,
AND ONE IN WHICH A WICKED WITCH
TURNED PEOPLE INTO LIZARDS.



THEY SAY THIS WITCH WAS VERY RICH,
BUT HADN'T MANY FRIENDS.
SHE DIED ALONE AND TURNED TO STONE,
AND THERE THE STORY ENDS.



SAID PETER TO ME, "IT'S PLAIN TO SEE
THE MORAL TO THIS STORY.
AN EVIL THOUGHT IS DEARLY BOUGHT,
IT ALWAYS MAKES YOU SORRY."



"A WITCH'S CURSE MUST BE MUCH WORSE
THAN ALMOST ANY OTHER,
BUT JESUS TAUGHT ALL EVIL THOUGHT
IS SIN AGAINST OUR BROTHER."



"FOR GOD IS GOOD AND PEOPLE SHOULD
BE GUIDED BY THIS FACT,
AND TRY TO BE AS GOOD AS HE
IN EVERY DEED AND ACT."

ROGER

by Bill Hockney

Artist: Rick Hockney



A CAMPING TRIP!
BOY, THAT SOUNDS
KEEN!

WHY DON'T YOU ASK
YOUR PARENTS RIGHT NOW
WHETHER YOU CAN GO?
TELL THEM I'D BE GOING WITH
YOU.



YAHOO!
YIPPEEE!
HOORAY!



THEY SAID I COULD
GO, FATHER, WHEN DO
WE LEAVE?

AS SOON AS I'M ABLE
TO WALK.

Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

SOME time ago we wrote about Douglas Hyde, a splendid writer and zealous lay apostle who, when he is at home, lives in England. Last year he visited Uganda in Africa to attend the first lay-apostle gathering. Next spring, I am happy to say, he will return to America when he will lecture from coast to coast. Meanwhile I happened to read a delightful account which Mr. Hyde wrote about his recent visit to Hong Kong.

"I had said somewhat rashly when I was in Hong Kong that I would like a Chinese meal. When I was invited to dinner I found myself confronted with the usual little bowls and tiny saucers. And chopsticks.

"Then I remembered that this was China, and I remembered too all that I had heard about the need for the European to maintain 'face' at all costs. I became excessively conscious of the Chinese waiter hovering close behind me.

"I started to work with the chopsticks. Guessing that the easiest items among the many to be manipulated would be the largest, I went for a large prawn. After a few biff shots I got it to my mouth. It had, I found, still got its armour plating on. But if the custom demanded it, I would see it through. For the glory of the Faith and what is left of Western prestige I munched it up, shell and all, then felt it ripping its way downward on its journey.

"By the way, someone said, 'the best thing about Chinese table manners is that you can be entirely natural. Just spit out anything you can't manage.' But his word of advice had come too late.

Gaining skill as I went along, and as one mysterious course followed another, I began to marvel at my dexterity.

Then the priest sitting next to me considerably removed a piece of noodle from the back of my collar. Which, as the saying goes, was very good for my humility."

Speaking of Lay Apostles:

There are three American and two Canadian girls who in June took their first solemn promises as members of the new and challenging group in Chicago called INTERNATIONAL CATHOLIC AUXILIARIES.

A French girl and one from Viet-Nam have also completed their training, and the latter will soon be leaving the country to begin teaching in her home land. These fortunate girls are dedicating their lives to God's service in the missions.

If you would like to learn more of the work of this interesting organization of young lay women, you can write to INTERNATIONAL CATHOLIC AUXILIARIES,

Mother Mary



MARTHA MALONEY

Age 9½, Grade 4, Lourdes Academy School, Ellensburg, Wash.

Mother Mary used to be a little child like you and me. She learned to read and write and pray. Pleasing God in every way.

Mother Mary is our Mother, Her son Jesus is our Brother, Please make us good in all our ways, Just as you were in olden days.



You - I seek

You - I mean

You - Yes YOU - I love you

1103 North Dearborn Street, Chicago 10, Illinois. And if you would like to receive their Missionnotes

regularly, you might also include \$1.00 to cover postage and handling.

A Trip To Rome

REV. CLAIBORNE LAFFERTY

One advantage the children of Europe have over those in the United States is that they are nearer to Rome. Almost all of them get to the Eternal City sometime in their lives.

A trip to Rome is much like a trip to Washington. It is held out as a prize for extra good work in school or for winning a contest of some kind. Instead of seeing the Capitol, the White House and Lincoln's Memorial the lucky boy or girl sees St. Peter's, the Catacombs and the Colosseum. They are well worth seeing.

Not every one is smart enough to come out first in a competition. Teachers know that so they try to reward a diligent pupil even if he is not good enough to beat all the others. During the Easter vacation little groups of teenagers guided by priests and nuns may be spotted in the historic places of Rome.

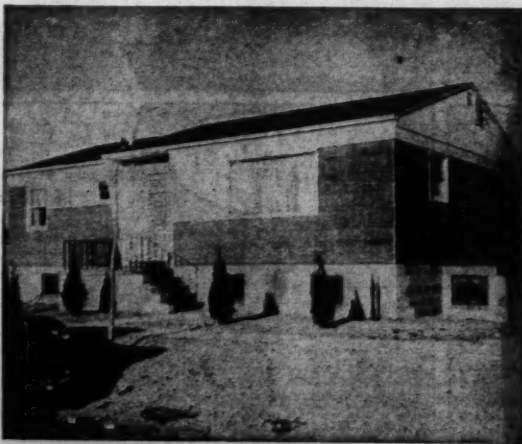
The girls come in their school uniforms. They put on veils, which they carry in their pockets or purses, when they enter the church and go reverently to the altar of the Blessed Sacrament. The churches are so large that a special chapel is set aside to shelter our Eucharistic Lord. The chapel is always more richly decorated than the rest so it is a real pleasure to kneel before the tabernacle and recite the rosary with Sister.

Quite often the boys earn a trip by being in the choir. If they are from Germany they are sure to visit St. Mary Major's singing as they enter "Silent Night, Holy Night."

The reason for that is that the crib in which the Infant Jesus was laid is preserved in a crystal and silver urn under the high altar. That hymn was originally written in German by a parish priest on Christmas Eve and somehow or other it sounds better in that language even if you may not be able to speak it.

Not all the points of interest are religious. The boys love to go to the Forum of Italy. That is a huge athletic field with facilities for all manner of games. There are tennis courts, football fields, a swimming pool large enough to accommodate the whole High School, and plenty of space for any other sport imaginable.

The girls can join in too if they want but most of them



GIFT TO NUNS — This convent at Hawthorne, Nevada, will soon be occupied by the Victory Noll Sisters. Typical of Catholics everywhere, the people of Hawthorne want Sisters to teach their children. The Victory Noll Sisters have taught summer school there for many years. The men of the parish erected a convent with the hope that the Sisters would take up permanent residence there. This year their hopes will be realized. Besides the convent at Hawthorne, Our Lady of Victory Missionary Sisters will open five other new centers this fall: Burlington, Vt., Kennett, Mo., Durant, Okla., Willocks, Calif., and San Diego, Calif. The new convent will be the second one in San Diego. For the past six years the Sisters have operated a clinic there.

seem to prefer to keep their skirts unrumpled and to go to the Piazza Sienna where they can watch the horse-back matches. Contestants from all over the world meet there to compete in fast races, hurdle jumping and exhibitions of trick riding.

The highlight of every trip is to see the Pope. Right now they are not able to kiss his ring and have him speak a few words to them in their native language as they ordinarily would for he has been too sick for that. However they gather in St. Peter's Square either at noon or at six o'clock when he appears at his window to stretch out his arms in greeting and to give them his Apostolic Benediction. With the Holy Father's blessing on them, they return to their homes very happy indeed and full of interesting stories to tell their proud parents and their friends.

Chats Out Of Church

How To Have A Safe Summer

FATHER RAY GRIBBIN

Hello Boys And Girls!

PRIESTS, you know, sometimes have very hard things to do. I don't mean that they have to do things that take a lot of strength, like lifting heavy things, or digging ditches, or working with heavy tools. Our work is not hard in that way. It can be hard, though, simply because of the things we have to say to people. Let me show you what I mean.

I know a priest who spent many weeks teaching a lady all about our Faith, so that she could become a Catholic. He got to know the lady very well, and he got to know her little children. He knew how happy the lady was that her children were already Catholics. He knew how happy she was the Sunday he baptized her and made her a Catholic. He even told his friends later, "This is one of the happiest ladies I know."

But within two days the lady was no longer happy any more. Within two days her little girl was killed by a truck, and it was the priest who had to go to the lady to tell her what had happened. It was one of the hardest things he had to do in his life. He knew that the lady would not be happy any more. He knew that she would be sad, all her life, because she had lost her little girl.

Now the reason why I tell you this is because it is now vacation time, and the people who know all about these things tell us that vacation time is very dangerous for children. When there is no school you have most of the day for playing. And most of the boys and girls who were hurt or killed by automobiles last year were hit while they were playing.

I want to ask you, then, to remember the sad lady we were just talking about. Remember your own mother and father, and think how sad they would be if anything were to happen to you.

Naturally, you don't want to get

hurt, or killed. Everyone knows that. But you can be hurt, or killed, if you are not careful, particularly if you are not careful while you are playing.

Year before last 15,000 boys and girls were hit by cars. Think of it . . . 15,000! Many of them died. Many of them are now crippled. Yet, almost all of them would have been safe if they had been careful while they were playing.

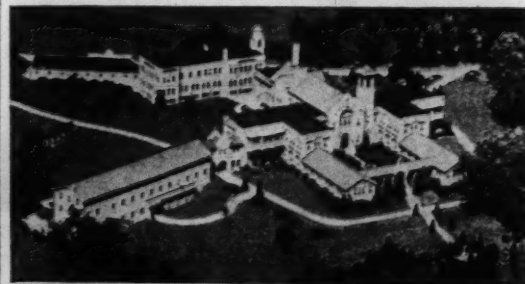
What do I mean by being careful? Well, just this. If it is at all possible try never to play in or near the street. Now I know that if most of the boys and girls in our big cities could never play in or near the streets they could never play at all. So we have to have another rule. It is this: if you have to play near the street, then never run off a sidewalk. When a ball goes out into the street don't run after it. Stop first. Look both ways, and then walk after it when the street is clear.

When you are playing "catchers" don't run in and out between parked cars. Stay on the sidewalks.

Make up your mind right now that, no matter what the other kids do, you are going to have a safe summer because you are going to be careful—all the time.

"Do not fear that you (college graduates) will be but a nameless cipher in the new world you are about to enter. Let me assure you that in America, a working person is no machine, no automaton. You are a child of the Creator, and the greatest responsibility that you have is to be worthy of yourself." —Secretary of Labor James P. Mitchell.

"Women are the nation's shoppers and spend 80 per cent of the national income. They have the power to change indecent and insulting advertising overnight." —Mrs. Francis Drake, Catholic Women's League of Canada President.



What is Victory Noll?

It is the motherhouse of Our Lady of Victory Missionary Sisters, established in 1922 under the patronage of His Excellency, Archbishop Noll of Fort Wayne.

In this beautiful setting, during nearly three years of Postulancy and Novitiate, the Sisters of the community are prepared for their religious vows and a consecrated life-work of religious instruction of Catholic public school children, home visiting, instructing adults and relieving the wants of the poor and sick.

Every possible spiritual and material help is given to the missions in our own United States that souls may be converted or brought closer to God and His Church.

If YOU are interested in a religious vocation, please write at once for illustrated literature and information.

Write to Mother General,

VICTORY NOLL

HUNTINGTON, INDIANA

Movie Guide

Motion pictures reviewed and classified by the
National Council of the Legion of Decency

Space limitations prohibit publication of the complete list of movie ratings each week.
Save this guide and keep it up to date by adding new classifications published weekly.

A-1

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Adventures of Robinson Crusoe
Arrow in the Dust
Battle of Rorke's River
Boy from Oklahoma, The
Came Mutiny, The
Challenge of the Wild
Conquest of Cochise
Conquest of Everest, The
Cowboy, The
Creature of the Black
Lagoon, The
Dangerous Mission
Diamond Wizard, The
Final Test, The
Fireman Save My Child
Glenn Miller Story, The
Go Man Go

Gypsy Colt
Heddi
Hell and High Water
Her Twelve Men
Invaders from Mars
Iron Glove, The
Johnny Dark
Julius Caesar
Jungle Man-Eaters
Killers from Space
King of the Khyber Rifles
Knights of the Round Table
Knock on Wood
Little Boy Lost
Living Desert, The
Lone Gun, The
Long, Long Trailer, The
Lucky Me
Ma and Pa Kettle at Home
Man With a Million
Melody of Love
Men of the Fighting Lady
Nature's Half Acre
Out of This World
Paris Playboys

Pickwick Papers
Pride of the Blue Grass
Prince Valiant
Queen's World Tour, A
Racing Blood
Riders to the Stars
Riding Shotgun
Rob Roy
Rode, The
Rocket Man, The
Rose Marie
Saddio
Scotch on the Rocks
Seal Island
Secret of Outlaw Flats
Siege of Red River, The
Soil of Ireland, The
Student Prince, The
Tales From Whiteaway
Tanganyika
Tozo, Son of Cochise
Unconquered
Untamed Heiress
Water Birds
White Mane
Yukon Vengeance

ROSE, THE—Observation: "While this film deals with incidents of sacred history in a reverent and inspirational manner, it is to be noted that it is a fictional narrative and contains variances from and omissions of scriptural and historical accuracy."

A-2

UNOBJECTIONABLE FOR ADULTS

Appointment for Murder
Beachhead
Casanova's Big Night
Charge of the Lancers
Crime Wave
Demetrius and the
Gladiators
Dial M for Murder
Diary of a Country Priest
Drive a Crooked Road
Drums Across the River
Drums of Tahiti
Elephant Walk
Executive Suite
Forty Niners, The
Golden Coach, The
Golden Mask, The

Greatest Love, The
Hell Below Zero
High and the Mighty, The
Highway Dragnet
His Majesty O'Keefe
Holly and the Ivy, The
How to Marry a Millionaire
Indiscretion of An American
Write
It Should Happen to You
Jesse James vs. The Daltons
Jivah
Johnny Guitar
Jubilee Trail
Lili
Lonely Night, The
Loploope
Mad Magician, The
Magnificent Obsession
Make Haste to Live
Massacre Canyon
Miami Story, The
Naked Jungle, The

Night People
On the Waterfront
Overland Pacific
Personal Affair
Phantom of the Rue Morgue
Prisoner of War
Private Eyes
Rally Into Laramie
Ride Clear of Diablo
Riot in Cell Block 11
Saxophone
Secret Assignment
She Couldn't Say No
Silver Lode
Sole of Life, The
Southwest Passage
Star of India
Three Coins in the
Fountain
Three Young Texans
Turning Point, The
Witness to Murder
Yankee Pasha
Yellow Tomahawk

B

OBJECTIONABLE IN PART

Abbott and Costello
Go to Mars
About Mrs. Leslie
Act of Love
Adventures of Captain
Fabian
All Ashore
Andros and the Lion
Angel Face
Anna
Appointment in Honduras
April in Paris
Arena
Bad and the Beautiful, The
Bad for Each Other
Bait
Battle Circus
Beat the Devil
Beauties of the Night
Bigamist, The
Bitter Rice
Big Heat
Big Night, The
Bombs and the Jungle Girl
Captain Kidd and the
Slave Girl
Captain's Paradise, The
Carnival Story
Captives Women
City Beneath the Sea
City That Never Sleeps
Clown, The
Come Back Little Sheba
Danger Zone
Daughter of Darkness
Deadline—U.S.A.
Decameron Nights
Destination Matrimony
Devotion
Doomed
Duffy of San Quentin
East of Sumatra
Face to Face
Father's Dilemma
Fear and Desire

Flame and the Flesh
Flamme sulla Laguna
Flight to Tangier
Forbidden Games
Forever Female
From Here to Eternity
Fugitive in Trieste
Gentlemen Prefer Blondes
Girls in the Night
Gonilla of Large
Hell's Half Acre
Hell Raiders of the Deep
Here Come the Girls
His Last 12 Hours
Holiday Week
Moodium
Iron Mistress, The
I The Jury
Kansas City Confidential
Kiss Me Kate
La Lupa (The She Wolf)
Laughing Anne
Let's Do It Again
Lime Light
Little Caesar
Long Walk, The
Lure of the Sila
Man Behind the Gun
Man Between, The
Man Crazy
Man in Hiding
Man in the Attic
Man With My Face, The
Marry Me Again
Mesa of Lost Women
Miss Sadie Thompson
Mississippi Gambler
Model and the Marriage
Broker, The
Mogambo
Monsieur
Moulin Rouge
Murder Without Tears
New Faces
Niagara
Night Without Sleep
99 River Street
O. K. Nero
Overcoat, The
One Big Affair

Operation Secret
Paris Model
Playgirl
Pleasure Garden, The
President's Lady, The
Problem Girl
Public Enemy
Red Garters
Remedios With Tomorrow
Return to Paradise
Rhapsody
River of No Return
Rome, 11 O'Clock
Savage
Saint's Girl Friday, The
Sangaree
Satanstoe
Secret of the Incas
Serpent of the Nile
Shamed
Sins of Rome
Sins of Jezebel
Siren of Baghdad
Slight Case of Larceny, A
South Sea Women
Strange Deception
Strange Witness
System, The
Take Me To Town
Tango-Tango
Tennessee Champ
The Neighbor's Wife
Three Sailors and a Girl
Top Banana
Tormento
Two Cents Worth of Hope
Unknown Lover, The
Veils of Baghdad, The
Volcano
Voodoo Tiger
Walking My Baby Back
Home
Wedding of Lili Marlene
What Price Innocence?
Wicked Woman
Wild Boy
Wild One, The
Woman They Almost
Lynched

SEPARATELY CLASSIFIED

MARTIN LUTHER—Observation: "This picture offers a sympathetic and approving representation of the life and times of Martin Luther, the 16th century figure of religious controversy. It contains theological historical references and interpretations which are unacceptable to Catholics."

C

CONDEMNED

Bandit, The
Behind Closed Shutters
Blue Angel, The
Bullet for Stefano, A
Cesar
Decade
Devil in the Flesh
Devil's Sleep
Dust to Dust
Ecstasy
Flesh Will Surrender
French Line, The
French Sledge, A
French White Cargo
Fric-Frac
Germany Year Zero
Gigi (French)
Hoboes in Paradise

Hollywood Burlesque
House Next Door, The
It's All in the Mind
It's Forever Springtime
Jungle Stampede
Just a Big Simple Girl
La Ronde
Lulu
Le Plaisir
Lovers of Verona, The
Lover's Return
Marian
Marie du Port
Merry Chase
Miss Julie
Mom and Dad
Moon is Blue, The
My Life (Formerly Ecstasy)
Nana
No Greater Sin
No Orchids for Miss Blandish
Of Love and Bandits
On Amelia

Paris Nights
Paris Waltz, The
Raven, The
Royal Affair, A
Savage Triangle
Scandal of Clochemerle
Scarred
Sensualita
Seven Deadly Sins
She Shouldn't Say No
Sideroad
Sinners, The
Sins of the Fathers, The
Sword
Story of Bob and Sally, The
Street Corner
Strangers, The
Three Forbidden Stories
Thrill That Kills, The
Times Gone By
Violated
Ways of Love
Wench, The
When Love Calls
Women Without Names
Young and the Damned, The



Father Conroy Talking

To Parents

(Third in a Series)

LAST week we made the observation that "going steady" has a ruinous effect on family life. This is over and above any effect it might have on the young people themselves. The reason is that the custom of going steady among teen-aged youth is such an exclusive proposition that it comes ahead of every other association and will not tolerate any other competition, not even from one's own family.

Now if this is true among those families where some opposition is registered against steady dating, the situation is even worse in those families where the parents are either indifferent to it or go so far as to encourage it. And our survey taken among nearly 25,000 high school students shows a total of 46% of their parents were either favorable to steady dating or indifferent to it.

In view of these figures and also for other reasons which we will discuss later, we believe that the answer to this problem lies within the very bosom of the family. After studying the problem from every angle, we have come to the conclusion that "going steady" is a manifestation of some more deeply rooted evil. It is a widening surface sore calling for investigation of the cause beneath. It is something of itself but has been started by something else.

Can we put our finger on the cause of this social ill which has taken so many of our teen-aged youth? We can. Steady dating among our teen-aged youth is one of the inevitable results of a weakening in family life. And, as we have seen, once started it can then turn and continue its weakening effect among normally strong families.

Basically speaking, when a youth

begins to "go steady" he actually transfers to another certain affections and confidences which normally would remain within the family circle. He has found someone who will listen to his joys and sorrows, someone who will share his triumphs and failures; someone who will understand his difficulties.

Thus, if a father decides he would like to spend a week's vacation fishing with his son, he should not be surprised to learn that his son might veto the idea—especially if this is just a once-a-year proposition. The boy has found other companionship in the meantime, and in the example given last week, it was a steady girl friend.

The same is true where the mother is concerned, or where the girl in the family is concerned.

Family ties have been weakened, allowing other associations to come in and take their place. Thus at a time when a youth should be living and absorbing the "give and take" of family life, he is deprived of all that experience. This can and does have a disastrous effect in his later life and who can say how many unhappy marriages are entered into simply because the parties concerned never learned anything about family living at home.

In view of all this it is our firm belief that the problem will never be solved until a strong, healthy family life can be brought to bear on the situation. This will mean a strengthening of father-son relations as well as mother-daughter relations—and vice versa. Once these relations are strong there is no possible room for any outside influence such as that represented by steady dating.

Our survey shows that over half the families of those who responded to the questionnaire were opposed to steady dating. We are willing to assume that these are families who enjoy close inner relations. This fact gives us a starting point in meeting the problem. These families should be encouraged in their opposition to steady dating among their teen-aged members.

And right here is where we feel it opportune to call attention to a wonderful movement devoted to strengthening family life. This is the happily growing Christian Family Movement. We believe that the solution of the problem of steady dating lies within the scope of the CFM aims and that CFM members

could do much by openly encouraging discussion along these lines in their meetings.

We will be glad to make copies of our survey available to all CFM units.

(To be continued)

Vocations — Women

ONE LIFE TO LIVE

Young ladies between the ages of 16 and 28 years, unmarried, will find peace and joy in serving Christ in Hospitals, Schools, and Homes for the Orphan and the Aged.

Write to:
Franciscan Sisters of the Sacred Heart
372 N. Broadway, Joliet, Ill.

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:

Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

"That in all things God may be Glorified"

ASPIRANT CLASS

The Benedictine Sisters will begin an Aspirant Class on August 16th. The purpose of this class is to give young girls of high school age or older the opportunity to find out what the Religious Life entails without assuming any of its obligations.

Girls interested are invited to stay at the Convent, wear their ordinary clothes, modest and simple in style, and participate in the activities of the community.

This initiation is open to all from August 16 to December 5. Girls who would like to complete their high school education under the direction of the Sisters may be a member of the Aspirant Class until high school studies are completed.

For further information contact:
Mother Rose Mary, O.S.B.
St. Joseph's Convent
St. Marys, Penna.

THE SACRED HEART

WANTS YOU

To lead the little ones to Him
To comfort His sick and aged members
To mother His orphans
To serve Him in the foreign missions

Write to
Missionary Sisters of
The Most Sacred Heart of Jesus
St. Michael's Convent — Reading, Pa.

VOCATIONS — MEN

To late to become a Missionary Priest? NO!

Divine Word Missionaries offer an accredited course for delayed vocations. Special opportunity to supplement and fulfill any previous or completed high school work.

Open to students of high school, college or veterans. Ages 16-25.

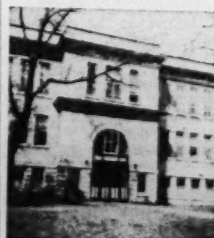
Write to Rev. Vocational Director
ST. JOSEPH'S MISSION SEMINARY
Bordentown, New Jersey

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As an ALEXIAN BROTHER can be a follower of Christ in the oldest religious nursing order of men. Professionally and technically skilled Brothers staff every department of their own modern hospitals. Illustrated booklet, MODERN SAMARITANS, sent free. Write today:

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For further information, write to:

The Reverend Registrar, JORDAN SEMINARY
MENOMINEE, MICHIGAN

OUR SUNDAY VISITOR 11
July 11, 1954
YOUTH SECTION

CHARLIE CALLAHAN'S Sportscasting

CASEY STENGEL has never lost a World Series (five) nor won an All-Star game (four) since becoming manager of the New York Yankees. This year, however, I believe the situation will be reversed to a degree. The phrase, "to a degree" is used because I do not think his Yanks will have an opportunity to win a sixth straight World Series (because of non-participation). But I am of the opinion that Casey will be the winning manager Tuesday in Cleveland, when he again handles the American League entry in the 21st annual diamond All-Star game.

The American League can claim 12 wins, and the National League eight. But it is to be remembered that the latter have taken the last four.

The senior circuit's present string of four began in 1950. The game was played that year in Chicago with the White Sox as the host team. At that time, remember, the Americans had a 124 advantage in wins. I remember riding out to Comiskey Park with a group of Chicago and Detroit

writers. One of them remarked: "I wonder by how much the American League will win this year."

It was said in a bored, oh-hum, what again, tone of voice. Everywhere, it seemed, fans were of the opinion that the junior loop produced better baseball and better players. The pride of the National group just naturally was stung by such remarks and thinking. They became more intent on winning the mid-summer classic. Or so it seems. At any rate, despite the recent superiority of the Yankees in the World Series, I believe it a consistent point of fan attitude that no longer is the caliber of play in the National League thought of in belittling terms when measured against that of the American . . . and this results mostly from the four straight triumphs of the N.L. in the All-Star game.

However, most things in sports have a way of evening up and this time I think the pendulum is going to swing in favor of the Stengel-managed crew.

I Remember These

A great many thrills have come out of the annual All-Star game, an event which was started as an added sports feature for the Chicago World's Fair, in 1933, by Arch Ward, sports editor, of the Chicago Tribune.

There are two that I remember most. In the second game, in 1934, Carl Hubbell (King Carl) was the starting hurler for the Nationals. The first two American Leaguers had reached base safely. Then Hubbell struck out Babe Ruth, Lou Gehrig, and Jimmy Foxx. He opened the second inning by fanning Al Simmons and Joe Cronin. Nobody around today should really be too young or too old to appreciate that performance . . . Ruth, Gehrig, Foxx, Simmons and Cronin in succession.

There is also a humorous touch, in recalling the event. After Cronin struck out, Bill Dickey singled. But then Hubbell fanned Lefty Gomez. The latter was a great pitcher, but one of those hurlers who was notoriously a bad batsman. He also was, and is, an outstanding gasster and storyteller. Today, Gomez, who works for the Wilson Sporting Goods Co. can really do a job in telling of the superlative performance of Hubbell in striking out Ruth, Gehrig, Foxx, Simmons, Cronin, and Gomez.

The other standout feat I like to remember occurred in the 1941 game. The Nationals led, 5-4 in the last of the ninth. There were two on, and two out, and Ted Williams at bat. He belted one into the upper right field stands of Briggs stadium, in Detroit, and the game was over with a 7-5 American League win.

I also thrilled when Williams returned from Korea, from his second tour of Marine combat flying duty, in time to throw out the first ball at last summer's game in Cincinnati. I intend to be over in Cleveland, Tuesday. I hope Williams is able to play. If so, there is one guy for whom I'll stand up and applaud.

Skipping back to the 1941 game, it is reasonable to believe that many fans remember Williams' game-winning clout. It is proof that if you want to go down in memory in sports—you do well to perform your heroics for the winning side. For example, who would recall that in the same game, the late Arky Vaughn, Pittsburgh shortstop, then in the twilight of his career, slammed two homers for the National League and was responsible for their one-run advantage going into the last of the ninth?

I mentioned Lefty Gomez a few lines back. Goofy Gomez, and El Goofy, he was also called, but not when he was coming in there with his high hard one. It was just that he could always be depended upon



MEET THE BISHOP — One hundred forty young aspirants to the priesthood at Conception Abbey's second annual "Sem" week meet the Most Rev. John P. Cody, Coadjutor Bishop of St. Joseph, Mo. Here the Bishop is pictured with the 21 boys from the diocese of St. Joseph in attendance at the week. The Rev. Maur Burbach, O.S.B., director of this vocation week is at the left; on the right is the Rev. Sylvester Hoppe, a staff counselor.

Harvest Is Great

Boys Learn About Life In A Seminary

THE great need of the Church for priests in the diocesan clergy, in the religious orders and for the missions was the theme of the talk given by the Most Rev. John P. Cody, Coadjutor Bishop of the diocese of St. Joseph, Mo., before some 140 young men from 17 Midwestern dioceses attending Conception Seminary's second annual "Sem" Week.

"You have come here for this week to spend these very happy hours living the seminary life, discovering by experience how it would be to dedicate yourself to the religious life or to work in the diocese," said the Bishop.

Bishop Cody's visit was one of the highlights of this year's "Sem" Week, a special kind of vocational guidance program conducted by the Benedictine community at Conception Abbey, Conception, Mo. The Rev. Maur Burbach, O.S.B., was director of the week; the Rev. Sylvester Hoppe, director of Boy Scout activities in the diocese of St. Joseph, and the Rev. Newton Thompson, were staff counselors.

What A 'Sem' Is Like

During the week the boys learned about seminary life by actually living according to the seminary schedule. And by means of movies, literature, lectures and consultations they were informed of the many kinds of work and the different types of life that they might find in the priesthood. Finally, they were told how they could recognize their vocation, and what they should do to follow God's call.

Proposed as a model for the boys by Bishop Cody was the recently canonized St. Pius X, "once a young boy like yourself, then a seminarian and a priest, a bishop, and finally the vicar of Christ on earth . . . And today everyone in the Catholic world looks up to him as the saintly pontiff who made it possible for each and every one of

you, at the tender age of six or seven, to receive your first Holy Communion."

"In everything you do as a priest, you will be doing a service for your fellowmen," said the Bishop. "You will be a hero in the eyes of the world. You will be sacrificing everything that you have to dedicate your life to the service of the divine Master. And I can only pray that many of you will dedicate your lives to the priesthood, because 'the Master is here and calls' for more priests, and you are the ready material from which the priests may come."

The harvest of the 1953 "Sem" Week was abundant, but this year's promises to be larger. Of the 130 boys who attended last year's "Sem" Week, 25 entered a seminary last fall, 16 at Conception and nine elsewhere; 47 others, according to recent letters, intend to

enter a seminary either upon completion of high school or as soon as conveniently possible.

Approximately 50 per cent of the 104 boys at this year's "Sem" Week expressed a firm desire to study for the priesthood; and half of the remaining 50 per cent showed a definite interest, though not yet sure. Most of them, of course, are interested primarily in the diocesan priesthood.

"And may we be able to greet you here, again," concluded Bishop Cody, "as students dedicating your lives to the service of God for your own diocese, some for the diocese of St. Joseph, others for the diocese or archdiocese from which you come, many for the religious orders and many to go forth and carry the torch of victory to pagan lands and the hundreds of millions who are awaiting the truth of God. God bless you."

CLASSIFIED

—AGENTS WANTED—

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Man to earn \$150 up per week. Long needed invention. Advertised worldwide. Prospects everywhere. Full or part time. Exclusive. No investment. Free use of samples. Write Red Comet, Inc. Dept. 385-L, Littleton, Colorado.

Amazing Color-Glow, Kodachrome Christmas Cards sell like magic. Free Samples. 50 boxes bring you \$55.00, 191 best money-makers—Personalized Cards, Novelties, 4 Assortments on approval \$1.25. Retractable Pen Free for prompt action. Creative, 4401 Cermak, Dept. 620-J, Chicago 23.

—BUSINESS OPPORTUNITIES—

Sparetime repair business at home brings \$100 monthly. Customers repeat. Experience unnecessary. No selling. Free booklet explains. Wayne Foley Company, Columbia Heights, Minnesota.

Financial Independence — Operate profitable home mail order business. Modern, 550 Fifth Avenue, New York 26.

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Looking For A Business? Soft Ice Cream Drive-ins make money. Complete equipment including refrigerated Rochester Root Beer system, \$6,900 cash, delivered. No royalties. Write for booklet "Cold Facts." "Snowman," 1121 West Latham St., Phoenix, Arizona.

—GIFT SUGGESTIONS—

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—HELP WANTED, FEMALE—

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—PATENTS—

Inventors: Learn how to protect your invention. "Patent Guide for the Inventor" together with "Record of Invention" form will be forwarded upon request—without obligation. Clarence A. O'Brien & Harvey Jacobson, Registered Patent Attorneys, 623-G District National Building, Washington, D. C.

—MISCELLANEOUS—

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Getting married? Nuptial Mass? Use this 24-page, 2-color illustrated Marriage Manual, 5" x 6 1/2". Pages for marriage record and autographs. Imprimatur. Allow 10 days delivery. Tasteful Wedding Gift! Check or M.O. \$5 books (minimum order) \$15.00, 100—\$25.00, 150—\$35.00. Paraclete Press, 115 South St., Port Jefferson, L. I., N. Y.

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NANCY CAREY

Teach Your Youngsters Art Of Cookery

IS the newness of school vacation period wearing off at your house? Are the youngsters beginning to look for new things to do? Then let them in the kitchen. I'm sure that a lot of juvenile delinquency problems could be solved in a kitchen.

Most youngsters have a healthy desire to create something. Where could they find more creative work than putting together food? I'll admit it takes more of your time to supervise than to do the thing itself, but someone, probably your mother took the time to teach you the art of cookery. I'll admit too that teaching youngsters to clean up the dishes they've used in their creative efforts isn't easy but it's lots more interesting than just washing the dishes after dinner.

In helping a youngster learn the art of cookery we can borrow from the lessons given to elementary cooking classes. Plan with the youngster, letting him or her, do something special—like a simple dessert or a vegetable casserole. The older child can be entrusted with the cakes and fancier dishes.

If you don't discuss and supervise, you can find your lessons becoming pretty messy and sometimes costly with a definite emphasis on fudge and chocolate pudding. If you plan menus and talk them over with your youngsters, you'll find they'll have lots of suggestions and will be particularly interested in putting together their own favorites. Today's good mixes are wonderful materials for the young child to use as a starter.

Start With Desserts

Desserts, because they are so often a youngster's favorite, are a good place to start. You may have to do the more difficult tasks but even the small child can beat the eggs and cream the shortening.

The high school youngster usually leans to the fancy, decorated food. If she's had some home economics in school she'll have some ideas of her own. While they may not conform to yours and you may know many short cuts, let her alone. She's been taught the proper way and she'll learn the short-cuts as she practices her skills. Let her have a part in planning meals and in buying food under your supervision. She'll learn many practical applications of her textbook knowledge she can't possibly learn any place else.



Lesson from daughter

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Try your high school daughter out on some of these recipes. If you'd like a folder or two of recipes for smaller children just let me know for I have in my files one or two good ones.

Buttermilk Banana Cake

This is one of the best new cake recipes I've come across in a long time. Cakes and breads made with buttermilk always seem to have a more tender texture, an excellent flavor and a moistness which adds to their keeping qualities. Your young cook will find this simple to put together. The recipe as given makes one 9-inch square cake but the recipe proportions can be doubled for a crowd and the batter baked in a 15x10x2 1/2-inch pan.

2 cups sifted cake flour; 1 teaspoon baking soda; 1/4 teaspoon salt; 2 tablespoons Instant Coffee (as it comes from jar or can); 1/2 cup shortening; 1 cup sugar; 2 eggs; 1 1/2 cup mashed banana (about 3 or 4 small); 1/2 cup buttermilk; 1 teaspoon vanilla.

Sift together flour, baking soda, salt and instant coffee. Cream shortening until light and fluffy. Gradually add sugar and beat well until fluffy. Add eggs, one at a time, beating well after each addition. Stir in mashed banana. Add dry ingredients alternately with buttermilk, beginning and ending with flour mixture. Stir in vanilla; blend well. Pour into well greased 9-inch square pan. Bake in moderate oven 350° F. 1 hour or until top springs back when lightly touched with finger. Cool and ice with confectioners' sugar icing or whipped cream.

Roquefort Mousse

The next time you have a group of friends in ask your daughter to mix this mousse for you and mold it in your fanciest pint mold. Give her plenty of leeway and let her unmoil and garnish the platter and place the crackers around it. Friends' praise will encourage her efforts and you'll be surprised at the help she'll be when you plan another party.

July 11, 1954

OUR SUNDAY VISITOR 13



Buttermilk Banana Cake

1 tablespoon unflavored gelatin; 1/4 cup cold water; 2 1/2-ounce triangles Camembert cheese; 4 ounces Roquefort cheese; 1 teaspoon Worcestershire sauce; 1 egg, separated; 1/2 cup whipping cream. Soften gelatin in cold water; let stand 5 minutes then dissolve over hot water. Blend cheeses together until smooth. Beat in Worcestershire sauce and egg yolk; add dissolved gelatin. Beat egg white until stiff. Whip cream. Fold both into cheese mixture. Pour into an oiled 1-pint mold; chill until firm. Unmold on platter and garnish as desired. Serve with crisp crackers, salty rye bread slices and crisp celery.

Coffee-Macaron Pie

Even a quarter-cup of left-over coffee shouldn't be thrown away these days and it doesn't have to be. In this unusual and delicious pie the coffee blends so well with the almond flavor that it's only hinted at and the family will wonder what was used to give that good flavor.

1/4 teaspoon salt; 3 eggs, separated; 1 1/2 cups sugar; 1/4 cup left-over coffee; 2 tablespoons butter or margarine, melted; 1 teaspoon lemon juice; 1/4 teaspoon almond extract; 1 1/2 cups shredded coconut, cut; 1 unbaked 9-inch pie shell.

Add salt to egg yolks and beat until thick and lemon-colored. Add sugar, 1/2 cup at a time, beating well after each addition. Blend in coffee, butter, lemon juice and almond extract. Pour into pie shell. Bake in moderate oven 375° F. 50 minutes or until knife inserted in

center comes out clean. Cool and serve.

Scalloped Tomatoes

Cold cuts, a hot, but not heavy vegetable casserole, some hot rolls and a good salad make an ideal back yard supper for the family. This tomato dish supplies a portion of the days Vitamin C needs. You don't always have to serve Vitamin C in fruit juice glasses at breakfast. Serve tomato dishes often and make the servings generous ones for it takes almost twice as much tomato juice as orange juice to give the same amount of Vitamin C.

8 slices toast; 2 1-pound cans tomatoes; 2 small onions, grated; 2 tablespoons sugar; 1/2 teaspoon salt; 1/4 teaspoon pepper; 1/2 cup melted butter or margarine; 1/2 cup grated American cheddar cheese.

Cut 6 slices of toast in cubes and the other 2 slices into strips for topping. Mix tomatoes, grated onion, sugar, salt and pepper. Place alternate layers of toast cubes and tomato mixture into buttered casserole. Arrange toast strips on top; pour butter over them and sprinkle with cheese. Bake in a moderate oven 375° F. about 20 minutes until heated through. Serves 8 generously.

Friday Suggestion

Crabmeat Or Lobster Cutlets

2 1/2 tablespoons butter or margarine; 1/2 cup flour; 1 cup warm milk; 1 egg yolk; 1/2 teaspoon salt; 1/4 teaspoon pepper; 2 cups cooked or canned lobster or crabmeat; 1 1/2 tablespoons lemon juice.

Make Yours A

Marriage As Becometh Saints

M. D. AMATOR

AMONG human beings there is no more noble and natural contract than the union of husband and wife in marriage. The essential sacredness of the union is clearly indicated in the close cooperation of the parents with God in bringing another human being into this world. The parents prepare, as it were, the material body, but only God can breathe into that body the human soul.

Christ raised this sacred union of man and woman to the dignity of a sacrament. This puts it on a supernatural plane. The Sacrament of matrimony gives to the married couple an increase of sanctifying grace. Besides this, the sacrament gives to husband and wife the special graces needed to fulfill faithfully all the duties and obligations of their married state. These special graces are, as it were, an armory of divine assistance which continues to function throughout all their wedded life. It helps them to find in their chosen state of life a great vocation, a way to God and to salvation in chaste wedlock.

God Always With You

The lax society of today is a real enemy to the marriage vow. But married couples need not fear. They do not stand alone and defenseless. God with His grace is always there.

In his great encyclical on "Christian Marriage," Pius XI states that the husband and wife, "... open up for themselves a treasure of sacramental grace from

which they draw supernatural power for the fulfilling of their rights and duties faithfully, holily, perseveringly even unto death. Hence this sacrament ... adds particular gifts, dispositions, seeds of grace, by elevating and perfecting the natural powers. By these gifts the parties are assisted not only in understanding but in knowing intimately, in adhering to firmly, in willing effectively, and in successfully putting into practice, those things which pertain to the married state, its aims and duties, given them in fine, right to the actual assistance of grace, whenever they need it for fulfilling the duties of their state."

The knowledge of this lifelong help of God is a great boon to the married couple who have taken each other "for better or for worse." No matter how well matched two individuals may be, they still remain their individual selves and, as time goes on, even small differences can create big problems. Then too, love may begin to grow cold with the passing of years. Again, difficulties may increase greatly in the bringing up of the children. At times these may grow to almost unbearable proportions. Yet, at the same time the actual graces of the sacrament are ever at hand. Father and mother need but draw upon them at will.

No road to heaven is in its entirety a path of roses. However, when the married couples think over the fact that they are children

of God and as such are following a truly sublime vocation, that God Himself is the Author of this great Sacrament, that they concur with God Himself in bringing about the creation of new human beings who will glorify God for all eternity, then the meaning of marriage as something highly sacred becomes more apparent.

One needs but to study the family life of Louis Martin and Zalie Guerin, the parents of the Little Flower, St. Therese of Liseux, to gain a deeper insight into the sublimity, the high ideals of Christian marriage. This devout man and wife of our own age simply endeavored throughout all the years of married life to fulfill faithfully the obligations thereof by using the graces of the sacrament as they were needed from day to day and from year to year. Truly might one say they are two uncanonized saints, but none-the-less saints of God. Marriage, a truly Christian marriage, considered in its proper light is always a marriage which becometh saints.

There is no reason why every sincere Catholic young man or woman today contemplating marriage, as well as those already married, cannot make their wedded lives equally holy. Difficulties there may be, but the grace of God is always present to assist in the bearing of them. Marriage lived as God intended it to be can prove a truly happy life. It is within your own power, having the use of free will, to make of your marriage, a marriage as becometh saints.

Melt butter; blend in flour. Add milk and cook over low heat, stirring constantly, until thickened. Add egg yolks, seasonings and fish. Spread on plate to cool. When cold shape in cones or cutlets. Dip in fine, dry bread crumbs, then in beaten egg, and again in crumbs. Fry 1 minute in deep hot fat. Sprinkle with lemon juice and serve with green peas. Serves 6.

"Crooked ideas lead to crooked principles and crooked principles lead to crooked actions. True wisdom is needed in our political, economic and social life. Those who have had the opportunity of cultivating wisdom, therefore, should be articulate in public life and not abdicate their social responsibility." —Archbishop Karl J. Alter, Cincinnati.



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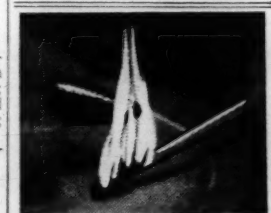
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You've Got To Learn, So

Don't Be Afraid To Be 'A Why-er'

HOW many words are there in your vocabulary? Is why one of them?

I've always been a why-er, myself. Love the word, wouldn't know how to live without it. If it hadn't been for that little word, I doubt if I would ever have become a Catholic. Only because I was curious and asked to satisfy my curiosity did I get interested and discover what made the Church God's own.

Recently I have begun to run into people who don't seem to know about why. I have begun to meet Catholics who seem afraid of it. If they meet up with someone questioning something, they decide there is a definite hole in the other's religious faith and devotion.

A week ago I had a letter from a 13-year old Catholic girl. Her friend, a 14-year old boy, had shocked her, she wrote, when he threw some questions at her on the porch of her girl friend, a Jehovah Witness. They were questions that indicated the boy is beginning to doubt his Catholic faith. She wanted some advice about what to tell him.

You Are The Church

The difficulties he brought up were the same difficulties all of us have had through the centuries since the first disciples. They all centered around the actions of Catholics themselves. Why so-and-so does such-and-such and still the

BETTY JEFFRIES

priest doesn't reprimand him or her, why one religious does something a lay person would be condemned for and nothing is said... the boy like all of us is beginning to judge the faith by the people practicing it.

I did this all my life. To me as to non-Catholics generally each member of the Church was the whole Church, from the Pope down to the least parishioner, each Catholic represented the faith. Each with his mistakes and weaknesses was Catholicism and the frailties and faults became synonymous with the Church.

When one Catholic fell from grace, got drunk and beat his wife, cheated his business partner, committed adultery, all Protestant heads nodded wisely at the gaping holes in the centuries' old bulwark of the Church. It wasn't the sins of one, it was the error of the Catholic Church.

So I know all the things the 14-year older is wondering and worrying about his own religion. He sees adult members of his parish and other parishes engaging in sins, he sees his own priests being uncharitable and his priest making mistakes in material affairs and he begins to question Catholicism.

As soon as he voices his why he is jumped on by people who have such a fear of the Lord, they confuse curiosity with heresy. He not only doesn't get answers, he gets roundly scolded for not accepting that which he wonders about. Catholics who should explain their faith to him give him

a false sense of shame that he questions it at all. Catholics do this to him.

Not so Protestants. They can answer his questions about his own religion and who knows that their answers are prejudiced and untrue? He doesn't, certainly, nor do they, for these are the answers they have been taught from early childhood. They also can explain to him their own religion perfectly and in the light of his temporary alienation from his own Church, these answers may be more satisfactory. So another soul leaves Catholicism, whether to return or not, one can't tell.

Whose fault? Ours, yours and mine, because we failed to appreciate the word why. If a thing is true, one need never fear to test it. And God gave us intelligence to use, not hide. So when a child begins to question, answer him. There is an answer, you know for everything about the faith.

Personally, I think we why people are the ones who keep things going. Somebody has to know the answers and how can you unless you ask first?

This boy has a great chance to be a devoted Catholic who knows why he is just that if only some lay person will take the time to answer his doubts. All of us meet people like him often. Our only problem is to see that we are well enough informed ourselves to do the job right.

Don't ever be afraid of why. It may save your own faith sometime. Every convert knows its worth, else he would not today be in the Church.

Brother Michael's Quiz

Read this week's installment of Brother Michael's Magic carefully. Then try to answer the following questions. To name seven works of mercy correctly is excellent; six right, very good; five right, passing; four right, poor; and if you get less than four, Brother Michael is ashamed of you!

Which are the chief spiritual works of mercy?

(Answers on page 15)

cokes a day and, since resistance is lower at night, I would occasionally have to go to bed early.

"This is like wearing a hair-shirt," I used to think. "St. Thomas More and Matt Talbot wore a hair-shirt. Well, this is your hair-shirt, for the love of God." And it worked.

We Catholics are better off than most persons. We can tie in a religious motive with our resolution to stop smoking. We can offer it up as penance for our sins, as a matter of self-discipline, and we can ask God's help on that basis.

The Advantages

I am well rid of the habit. Food tastes better now and so I eat more heartily. With my system rid of all that poison, I sleep more soundly and find my nerves in better shape. I'm rid of an unnecessary expense, and I'm sure now that I won't get cancer of the lungs on that score.

But even though I haven't touched tobacco in four months, do you know that the craving for a cigarette still comes over me occasionally and I have to fight it like a bad thought — because I know that a single cigarette, just one cigarette, could put me right back where I started. The habits of a lifetime are not easily broken.

The payoff comes, though, the real nectar and ambrosia, when one of my old friends stops in and lights up a smoke for himself.

"Still got that messy tobacco habit, eh Sullivan?" I say. "If there's anything I can't stand it's to see a grown man sucking on one of those dirty filthy cigarettes. Come on now, Sullie, why not put your foot down? — why not just stop it, once and for all?" It's fun to watch 'em squirm.

An egotist is a man who thinks that if he hadn't been born, people would have wanted to know why not.

Voice Of Experience On How To Stop Smoking

REV. RICHARD GINDER

SINCE cigarettes are so much in the news lately, let's talk about smoking.

First of all, what is it that gives so many people the idea that it's wrong to smoke?

Most of them get it from a misunderstanding of St. Paul's statement that our bodies are the temples of the Holy Ghost. According to them, smoking defiles that temple. But from the context in that epistle we know that St. Paul was referring to sins of impurity, which get at the soul and defile it through the body. He could hardly have had tobacco in mind, since smoking did not come into common usage until some 15 centuries later.

Besides, against that distortion of St. Paul's meaning we can quote the words of Our Lord Himself:

"What goes into the mouth does not defile a man; but that which comes out of the mouth, that defiles a man" — in explanation of which He said to the apostles: "Do you not realize that whatever enters the mouth passes into the belly and is cast out into the drain? But the things that proceed out of the mouth come from the heart, and it is they that defile a man. For out of the heart come evil thoughts, murders, adulteries, immoralities, thefts, false witness, blasphemies. These are the things that defile a man" (Matthew 15: 11-20).

Smoking then has no particular color, morally speaking. It is among those indifferent things like eating, sleeping, or walking. We can take it or leave it.

But now come the doctors telling us that the smoking of cigarettes is suspected as a factor in causing cancer of the lungs. Note that the reference is only to cigarettes. Cigars, the pipe, chewing tobacco, and snuff are innocent so far as is yet known.

This is a field of research that demands our closest attention. For if ever it is definitely determined that the one who smokes habitually is inviting cancer, then cigarette smoking will violate the 5th commandment.

How To Stop Smoking

If you will allow me to cite my own experience with tobacco: I smoked heavily from the age of 18 to the present. As of the start of this year, my daily consumption was better than a pack of cigarettes and six cigars a day. Ash

Wednesday I stopped it all and I haven't smoked since.

How did I do it? Well, it was an effort that had been building up for years. In 1946-47, remember, we used to read of cigarettes being smuggled and traded at fantastic prices in the occupied countries. People actually had their heads blown off over a pack of cigarettes.

Why cigarettes? — I used to think. Blankets? — yes. Whiskey? — maybe. But cigarettes? I couldn't see it. Rather than buy cigarettes at a dollar apiece, why didn't they just stop smoking? But could they stop? Could I? I wondered uselessly...

Then came intimations of disease caused by cigarette-smoking. The realization that the craving was a distraction while I was saying my prayers — that I always had to have a cigarette or a cigar stuck in my face — and the humiliating feeling that there was absolutely nothing I could do about it. So I stopped.

Learn To Hate The Habit

You can too. But I wouldn't try it tomorrow. Give yourself a little time to wind up or, if you please, to gather a head of steam. Watch your habits and observe how you must have a smoke while you are in your pyjamas, night and morning; for lack of a cigarette you are miserable through the latter part of movies and entertainments; you can hardly wait to get out of church on Sundays. Notice your anguish at being caught anywhere without cigarettes, or running out with none available for an hour or so. Your throat is dry and your hands shake.

But don't do anything yet. Spend at least a good half-year building up a hatred for the habit. Plan on quitting next New Year's, or — better — next Ash Wednesday. Then do it.

My first few days were rough. I believe that I consciously wanted a smoke through every minute of the first week. The thought was never off my mind. Don't let them kid you that it's just a mechanical habit, a matter of making certain outward gestures at regular intervals. It's more than that. Your system is drenched with nicotine. You have certain taste associations, v.g. coffee and tobacco traveled together in my life like apple-pie and cheese.

Since it was Lent, I couldn't munch on candy or peppermints, so I filled in with at least six

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Study Of Church Liturgy Led Two Former Lutheran Ministers To Become Catholics

Third in a Series of Four Articles by
REV. B. J. CUNNINGHAM, C.M.

ALTHOUGH both young Lutheran seminarians graduated from the seminary and received ordination in the ministry, neither of them was at ease in the Protestant faith which he apparently professed. They had both been attracted to the Catholic Church from early childhood. And, after their seminary training, they tried to work out a compromise between Lutheran belief and Catholic Liturgy. But that would not work. So one of them, receiving his own parish, there taught and preached only what was truly Catholic in Lutheran belief, and carried on a form of public worship which was as perfect an expression of the Roman Liturgy as could be possible without union with Rome in Faith and obedience.

For both former ministers, the greatest factor in their conversion was their contact with Catholic Faith through Catholic Liturgical prayer. Irvin Arkin, for example, after having come to the conclusion that only in the Roman Catholic Church could one find the continuity and unity of belief which he felt was essential to any true carrying out of Christ's command to teach "all things," began to visit Holy Cross Church in St. Louis. His first interest arose from his desire to hear the music of the Catholic Church sung both beautifully and meaningfully. Gregorian chant, to him, represented an era in musical history which so many great musicians had commented on with the greatest admiration. Unfortunately there were not too many Catholic parishes, despite the decrees of Pius Xth and his successors, where Gregorian Chant was sung well—if it was sung at all.

At Holy Cross, however, he heard music that was truly expressive of the voice of the Church at prayer. And the Liturgy there was carried out with understanding and with the fullest participation by the people. As he remarked, "One's first experience at Holy Cross is somewhat overwhelming. Here he found that sense of continuity he had been looking for. Here was music and ceremony—full and comprehended liturgical life—expressive of the oneness in Faith which went back century after century to the earliest Christians. And so he began to go somewhat regularly to that parish and to live, at least in part, the liturgical life of the parish and its pastor, Msgr. Martin Hellriegel.

In their earlier days, both of these young Lutheran seminarians had gone to Mass in Catholic churches on the occasion of the weddings or funerals of friends. They both were often quite scandalized at the brevity, haste ("20 minute Masses") and absence of participation of the people which they had seen at such times. Neither of them could understand how Catholic people could get anything out of (or put anything into) a service in which priest and people seemed so totally separate: the priest standing at the altar praying to himself in a voice which was inaudible and the people kneeling, standing or sitting, praying to themselves in ways quite evidently detached from whatever was going on at the altar. But by the time they started going to Holy Cross parish, both seminarians had become thoroughly acquainted with Catholic worship, with the Roman

Missal and with the ideal of the people's full participation. And in that parish they saw all these things come alive before their eyes. They both remarked to this author, and repeatedly, that in their experience of Catholic worship as it is carried out fully and with dignity in this living parish, they saw and experienced Catholicism at the fullest. What one of them had begun to consider completely dead ceremonialism came alive completely for him.

Spiritual Security

By the time of their contact with Holy Cross parish, the two seminarians were practically Roman Catholic in their thinking. But only after their experiencing of Catholic worship in that parish did all that they had theoretically accepted regarding Rome begin to take on a practical aspect. For Mr. Arkin Catholic prayer life was the expression of Catholic belief. And that idea, after all, is but a modern form of every ancient axiom of theologians: "The law of believing establishes the law of praying." And, at long last, Mr. Arkin found, by means of liturgy at Holy Cross, the key to the spiritual security which he had been seeking.

Things moved somewhat rapidly after the two seminarians had made their contact with Catholic prayer life at Monsignor Hellriegel's parish. Ernest Beck, the older of the two, went out into the practice of the Lutheran ministry three years before Mr. Arkin. For a while he tried to be merely a High Church or "Liturgical" Lutheran pastor. Ultimately, and for the last three years that he practiced as a minister, he preached only Catholic doctrine and taught only Catholic catechism. The parochial life of his Lutheran group was, for all practical purposes, quite thoroughly Catholic. And this he and the people justified by appealing to the Augsburg Confessions of Lutheranism in which it is stated that not only did Luther not found a new church, but also that the Mass had never been abolished nor had the Catholic Liturgy.

Of course, to Luther, "Mass" was an act of thanksgiving, praise and petition—but it was not the making present again of the Redemptive work of Christ. Mr. Beck soon came to a point where, continuing at the altar of his Lutheran parish Sunday after Sunday, and going through a Catholic form of Liturgy which had him speaking the words of Consecration and knowing that nothing happened as the result of his so doing—he found himself in a terrible state of mental anguish and conflict of conscience. Finally, on St. Sylvester's day a year ago, he determined to do something about it. His wife was of the same mind as he, so he decided to write to Msgr. Hellriegel and make of that letter his first definitive step toward Rome. He started the letter but never finished it. On the Feast of the Immaculate Conception of that year, the day of the beginning of the Marian Year, he went to Mass at a monastery near his Lutheran parish and asked our Lady's help in the matter. The following New

Year's eve, one year to the day after he began the letter to Msgr. Hellriegel, he finished it, and not too long thereafter resigned his Lutheran pastorate to return to the Midwest and prepare for entrance into the Catholic Church. Meantime he instructed his own wife in the Catholic Faith, using for this purpose the Baltimore Catechism.

Mr. Arkin, after he started going to Mass at Holy Cross, coming in from Concordia Seminary each Sunday that he was to do so, began also to subscribe to various publications. Primary among these was that magazine which dealt with the Liturgical Revival—Worship. In addition, he got hold of the proceedings of the various Liturgical Weeks, and, in reading them thoroughly, came to see that in these gatherings were represented sincere priests who were trying to restore to their people the fullness of corporate worship in and through Christ the Head of the Church. And in so doing, these priests were striving to make more available to their people the very spiritual security which Mr. Arkin had been looking for over so long a period of time.

Mr. Arkin himself states that most definitely, it was the Liturgical Life of the Church as he found it at Holy Cross in St. Louis, which was the vehicle for the grace of conversion for him. That prayer-life had long attracted him, a life which, when completely carried out so expressly voiced the sacramental nature of the Church. Here, in that Liturgical parish life he felt one with the long line of martyrs and virgins, confessors and doctors of the Church. No longer did he feel part of an innovation which had popped into history some 400 years ago. But there, in the prayer life of Holy Cross, his sense of being a cell in an organism which had remained basically unchanged for almost 2,000

Our Weekly Chat With You

Continued from page 1

basis for the practice of Confession and for the Sacrament of Penance and Absolution in the Church. Thus while the authority of the Church is very distasteful to those who insist on going their own way in spiritual matters, (even demanding the freedom to get lost!), it is a great boon to those who seek unerring guidance on the voyage over the storm-tossed sea to that safe harbor of eternal calm.

What is the full import of the words of Jesus to His disciples as He sent them forth to proclaim His message: "He who hears you, hears me, and he who rejects you, rejects me, and he who rejects me, rejects Him who sent me?" (Luke 10:16). The Catholic Church

Luthers Who 'Held Fast To The Faith'

Editor:

THE enclosed money is to cover cost of additional copies of the Martin Luther Motion Picture pamphlet to be sent to me. I found the booklet most interesting and informative.

My husband, Frank J. Luther, deceased, is a descendant of the John Luther (brother of Martin Luther) who remained true to the Faith and left Germany at the time of the Reformation and settled in England during the reign of Henry VIII.

His descendant, John Luther, born in Somersetshire in 1623, removed to Youghal, in Ireland in 1650.

My son, John, is the last descendant of this branch, of which I am enclosing a copy of the Crest. Arms were granted in 1614.

We are proud of the fact that

this branch still "Holds Fast The Faith."

Marie J. Luther
San Antonio, Texas

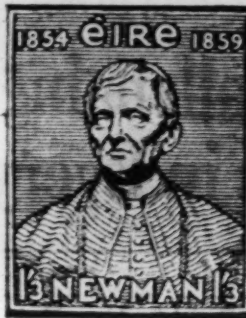


FROM THE LIBRARY OF

Frank J. Luther, Jr.

July 11, 1954

OUR SUNDAY VISITOR 13



HONORS CARDINAL Newman—This postage stamp depicting John Henry Cardinal Newman, 19th century English educator and convert to Catholicism, will be issued by the Irish Department of Posts and Telegraphs on July 19 to commemorate the 100th anniversary of the Catholic University of Ireland in Dublin. The college was opened in 1854 under the rectorship of the then Father Newman. The stamp features a reproduction of a bust of Cardinal Newman by Sir Thomas Farrell, which now stands in the university's chapel. The word "Eire" is at the top of the stamp between the dates 1854 and 1859, when Cardinal Newman served as rector. It will be issued in two denominations: 2d (Roman purple) and 1s3d (deep blue).

years was deepened and vivified. And his understanding of how the Liturgy of the Church most effectively expresses and teaches the belief of the Church was strengthened as his realization that the life of grace and security in Faith came to him from that source.

is the Church founded by our Lord Jesus Christ, with Peter as its first visible Head on earth after the Ascension. You have been taught that this is not so. So was I taught. Who taught you and me? Sincere souls who, in turn, were taught by sincere souls, and this has been going on for four centuries. But, what of the fifteen centuries before that? The glorious Catholic Church stood as the bulwark of Christianity through those centuries, many of them dark centuries due to the influx of heathen hordes from without, and disturbances from within caused by self-willed men who sought to disclaim the true Divinity of our Lord Jesus Christ.

But, your eye is fixed on one or two unworthy Popes out of more than two hundred! Is your eye equally fixed on Judas? And because of Judas do you reject the other eleven and our Lord, too? If you are a sincere follower of our Lord and Savior, Jesus Christ, you will seek to know the truth about His Church. When I left Protestantism, due to its failure to present Jesus, the Bread of Life, as I felt He wanted us to know and to receive Him, I never dreamed that I would enter the Catholic Church. In fact, I did not regard the Catholic Church as Christian, so much had I been blinded by prejudice and prejudicial instruction! After seven years of seeking, I discovered that the Catholic Church is the one and

only Church which provides the faithful with the real Presence for which I had yearned so many years. And now after twenty years within the Fold, I am more convinced than ever that the holy Catholic Church is the true depository of the Faith committed to her by our Divine Lord Himself. May you, too, experience the joy of a similar discovery, that we may all be one in Him, that there may be one Fold and one Shepherd, as He prayed.

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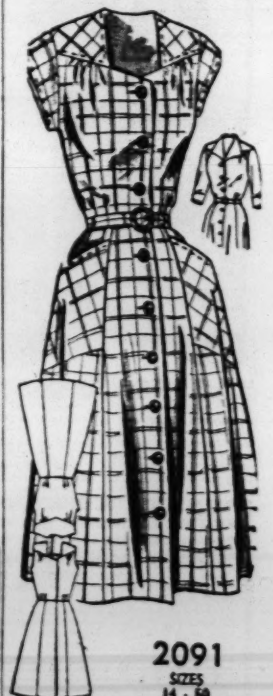
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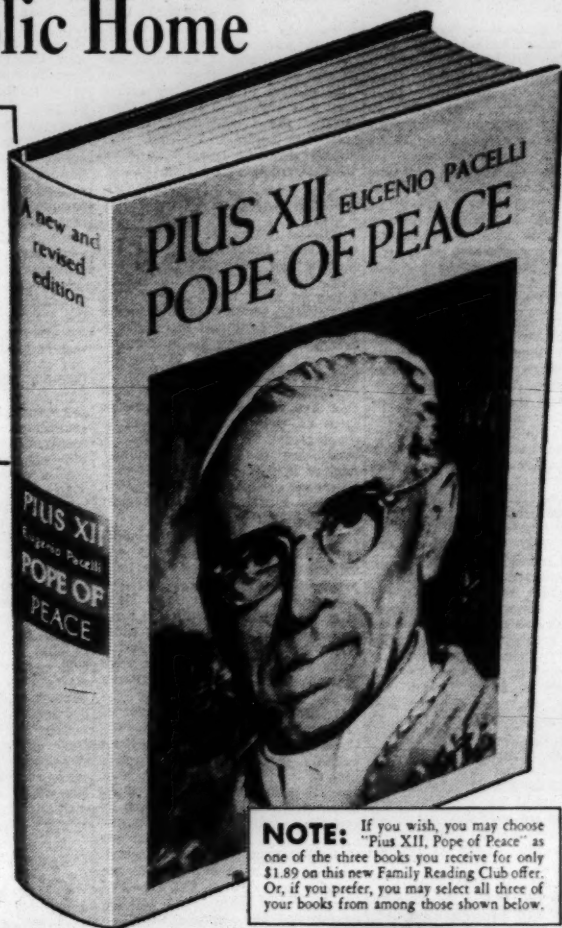
PIUS XII EUGENIO PACELLI: POPE OF PEACE

By Oscar Halecki and James F. Murray, Jr.

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Distinguished Catholic Scholar Claims ...

Secularization Of World's Culture As Important As Reformation

Notre Dame, Ind. —(NC)—The secularization of modern culture is as important an event as the Reformation, according to an article by Christopher Dawson in the July issue of *The Review of Politics*, quarterly published here by the University of Notre Dame.

But the importance of this event, which so greatly affects today's world, has generally escaped the attention of historians, the distinguished English Catholic scholar writes.

ITS HISTORY has yet to be written, he says, because "the mind of the secularized majority has been so deeply affected by the process of secularization that it cannot view that process in an objective historical manner, while on the other hand, the religious minority has been forced into an attitude of negative opposition which is no less unfavorable to dispassionate study."

Secularism has its roots, Mr. Dawson states in his article, "The Historic Origins of Liberalism," in an intellectual revolution which was religious in origin but anti-religious in its results.

That revolution, he points out, owed its strength to the resistance of a religious minority and its spread to the unjust, although sincere, actions of the religious orthodoxy. These actions, he claims, are "the supreme example in history of the way in which religious persecution and repression defeats its own object and serves the cause it is attempting to destroy."

To these religious factors as causes of secularism Mr. Dawson adds the secular character of the philosophy of such men as Locke and Hobbes and of the science of such men as Newton and Galileo, as well as the prejudice against the common man of Voltaire and other leaders of the Enlightenment.

THE INTELLECTUAL revolution began during the 17th century at a time when the Catholic cause was everywhere in the ascendant, Mr. Dawson declares. The attempt of France's King Louis XIV to exterminate French Protestantism and the efforts of James II to secure toleration for Catholicism in England "rekindled the flames of religious warfare," he notes.

The first attempt led to the exile of France's Protestant Huguenots — "the ablest ... elements of the French bourgeoisie" — who began a propaganda campaign against the king and the Church from abroad.

The second led to England's Glorious revolution of 1688, which Mr. Dawson calls one of Protestantism's greatest victories. But, Mr. Dawson writes, the Protestantism that won was not "the Kingdom of the Saints of which Milton and Puritan idealists had dreamed." It was, he argues, a victory for oligarchy and privilege.

"Never," he claims, "has the influence of class interests and selfish greed been more nakedly revealed in political action." The victors in England's Revolution, he writes, abandoned "the traditional Christian attitude toward the poor and substituted a harsher doctrine

which regarded poverty as the result of sloth or improvidence and charity as a form of self-indulgence."

THIS NEW VIEW of life was not, however, "merely the ideological reflection of the material interests of the bourgeois class," according to Mr. Dawson. It also had behind it an "imposing philosophical foundation," which served as the springboard for the Enlightenment and Liberalism.

"The germs of intellectual

revolution contained in Renaissance thought," he declares, "were not destroyed by the temporary triumph of authority in Church and State. In fact it was in the Baroque period ... that the new science and the new philosophy which revolutionized men's ideas of the universe and of human nature itself were born."

This new science, Mr. Dawson states, "was as hostile to supernaturalism and to the miraculous elements in Christianity as was the

new philosophy and proved one of the chief factors in the secularization of European thought."

DISCUSSING THE development of European society during the 18th century, the author notes that along with the secularization of intellectual life the intelligentsia became alienated from the common people. The philosophers of the time, he says, had no idea of transferring power from the powerful ministers of great kings to the commoners. "We have nev-

er pretended," he quotes Voltaire as saying, "to enlighten shoemakers and servant girls, that is the portion of the apostles."

Mr. Dawson argues that the peculiar weakness of the Enlightenment was its heartlessness and that the reaction to it led to the formation of a new social order.



THEOLOGIANS AT N.D. SYMPOSIUM — Six eminent theologians participated in a Symposium on The Immaculate Conception at the University of Notre Dame, June 30-July 2. Papers on various aspects of the Catholic dogma were presented by (left to right): the Rev. Wenceslaus Sebastian, O.F.M., Lisbon, Portugal; the Rev. Urban Mullaney, O.P., Washington, D.C.; the Very Rev. Msgr. H. Francis Davis, rector of Oscott College, England; the Rev. Carlo Balic, O.F.M., president of the International Marian Academy, Rome, Italy; Dr. Charles DeKoninck, Laval University, Quebec, Canada; and the Rev. Joseph Montalverne, O.F.M., Lisbon, Portugal. The symposium was one of several Marian Year observances scheduled at Notre Dame.

Poet-Critic Declares ...

'I Don't Like Modern Novels Generally ...'

Notre Dame — "The trouble with modern novels is that they are prose where they should be poetic and poetic where they should be prose," poet-critic Henry Rago declared here. Rago, who has been conducting a poetry workshop at Notre Dame's sixth annual Writers' Conference, said, "I don't like modern novels generally and don't read very many of them."

THE FIRST TYPE of modern novel which the University of Chicago professor criticized was what he called "the epic poem gone wrong." This novel, he said, becomes "lost in its raw material and is really a brute document."

He cited as an example the story which traces three generations of one family or the development of a particular industry. "These novels give us a mud bath in facts and are thoroughly unreadable," Rago claimed.

The novel which is poetic where it should be prose was described by Rago as "the lyric poem gone wrong." He cited the novels of William Saroyan and Truman Capote as examples.

"THEY TRY TO imitate the lyric poem," he said, "and they never can succeed. I would much prefer to read the poem than the imitation. The novels of Saroyan, for example, are full of a kind of sentimental drunkenness."

Rago, the author of two volumes of poems, placed Ernest Hemingway among the very best modern novelists, but stated that even Hemingway lacks the weight of content which is found in Victorian novels, for example.

"Hemingway's novels are the work of a moralist and a poet," Rago said. "They are stark and stripped to enhance their shine,

the way a good poem is. But this detracts from their quality as novels."

RAGO CLAIMED that twentieth century poetry is "much more interesting and enduring" than twentieth century fiction.

More than 45 writers and teachers of writing attended the Writers' Conference. Sessions were conducted by Anne Fremantle, Warren Beck, Richard Sullivan and John T. Frederick. Professor Louis Hasley was director of the conference.

Light Opera Festival Stages 'Sweethearts'

Fort Wayne—The old "local boy makes good" story will have a new setting when Lewis Bolyard, former resident of New Haven, returns home to play the starring role in "Sweethearts," the famous Victor Herbert operetta to be produced by the Fort Wayne Light Opera Festival on July 15, 16, 17 and 18, in the Open Air Theater in Franke Park.

BOLYARD, SON of Mrs. Grace Bolyard, was graduated from New Haven high school, and attended Indiana University, where he majored in chemistry. But one day, while playing in a campus dance band, he suddenly decided he would rather entertain people than evolve equations.

Going to Hollywood, he appeared in such movies as "Wilson," "Eve of St. Mark," and "Cinderella Jones."

On Broadway he has appeared in such hits as "Song of Norway," "Miss Liberty," "Pal Joey" and "Carousel."

On TV and radio he's been heard and seen on "We, the People," "Arthur Godfrey," "G. E. Hour," "Ford Hour," "Westinghouse Hour" and many others.

IN THE FESTIVAL'S production of "Sweethearts," Bolyard will play Prinz Franz, co-starring with Carol Mason of Flushing, N.Y.

Miss Mason, a student at Hunter College, has been featured in performances of "Faust," "La Boheme" and "Carmen" at Carnegie Hall.

Tickets for the Festival production are \$2.50, \$1.75, and \$1.00. Mail orders, with check and return envelope enclosed, should be addressed to "Festival," 411 Standard Building, Fort Wayne 2, Ind.

St. Francis Hour Will Be Aired On WOWO Sunday

Fort Wayne—A man waiting in a depot for a train finds a leaflet. Out of his first casual perusal develops a new spirit which profoundly affects the lives of countless people. The story will be heard on the Hour of St. Francis at 6:15 p.m. Sunday, July 11, over Radio Station WOWO.

THE MAN IS a judge, the leaflet is the peace prayer of St. Francis. The prayer is so like a clean wind blowing away the fog of today's moral confusion that the judge puts it to startling use. In one instance, he tries its effect on a couple who have reached the brink of separation.

Like the judge, the couple is astounded to see how squarely faith, as represented by the peace prayer, faces the complicated problems of today and supplies the answer.

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Fort Wayne Edition
OUR SUNDAY VISITOR

Nun Who Founded Community To Care For Sick Visits U.S.

Los Angeles —(NC)— Back in World War I, a young Irish girl serving as a British army nurse at Malta realized she had a vocation for the religious life.

HER DREAM was to found a Sisterhood of doctors, nurses and technicians to specialize in maternity care in pagan primitive lands. Seventeen years ago she realized her dream—and she was on a sick-bed at the time.

Her name is Mother Mary Martin. She is the foundress and superior general of the Medical Missionaries of Mary, a community of 270 members and 21 mission establishments with its motherhouse in Drogheda, 30 miles from Dublin, Ireland. She is in this country to make the Sisterhood better known.

After World War I, Mary Martin took special training in maternity nursing and went to work as a lay woman in the Nigeria missions. At that time the Church did not permit Sisters to practice obstetrics or surgery, but in 1936 a decree by Pope Pius XI opened the way for nuns to engage fully in medical practice. Miss Martin and a few young women companions had completed their novitiates with religious communities and then she was ready to work for the realization of her dream.

WITH TWO COMPANIONS, she went back to Nigeria to establish

So. Bend Youth Wins Scholarship To N.D.

Notre Dame — Thomas M. Plonski, son of Mr. and Mrs. Mattislaus M. Plonski, South Bend, has been awarded one of ten Rev. James A. Burns Memorial Scholarships to the University of Notre Dame, the University's Committee on Scholarships announced. Plonski, who is a graduate of Washington high school, will receive a stipend of \$300 for the freshman year and \$200 for succeeding years provided he maintains an average of 85%.

A member of St. Adalbert's parish, Plonski will enroll in Notre Dame's College of Arts and Letters. He is a member of the National Honor Society and took part in musical and dramatic activities in high school. He has been a member of the Presbyterian Players.

IT'S REAL FUN—The Religious Vacation School is in full swing at St. Dominic's parish in Bremen. The Rev. James Cis, pastor, reports that many children are attending the daily sessions conducted by the Missionary Sisters of Our Lady of Victory. In the photo at left, the tiny-tot handicraft group are making shrines of the Blessed Virgin. Susan Kauffman is shown assisting Mother Catherine. The older group of the Vacation School (in photo below), grades 4 to 7, are shown in church being taught by Sister Margaret Mary.



a community in the mission fields. She became seriously ill and made her religious profession from a bed in a government hospital on April 4, 1937—some 20 years after she had the idea for the community of medical mission nuns.

She left her two companions to establish St. Luke's Hospital in Anua, Nigeria, and started back to Ireland. The two novices never expected to see Mother Mary Martin again. But she recovered and founded the motherhouse at Drogheda.

Since those days, the Sisterhood has cared for more than a million sick in mission lands. St. Luke's Hospital is now a 200-bed institution with a nursing school for native girls. From the hospital a network of bush maternity clinics has been founded, each with 12 to 20 beds and each serving a half dozen medical stations.

ST. LUKE'S Hospital is typical of a dozen such institutions now operated by the Sisterhood in Nigeria and Tanganyika. The missionary-nuns specialize in the treatment of Hansen Disease victims—7,000 of whom in 12 villages in the Oboja province have been treated. Sister Mary Martin said that last year 300 of the Hansen Disease patients were pronounced cured.

Wins Girls State Honors

Fort Wayne — Judi Berg, daughter of Mr. and Mrs. Ernest Berg, won high honors at Hoosier Girls State conducted at Indiana University. Miss Berg, who will be a senior at Central Catholic high school, was named precinct committeeman, county chairman of the "Federalist Party," state senator, majority leader of the senate and chairman of the State Health Commission.



English Statue To Be Crowned By U.S. Prelate

Washington —(NC)—The statue of Our Lady of Walsingham will be crowned "the official Madonna of England" on August 15 by Archbishop Gerald P. O'Hara, Bishop of Savannah-Atlanta and new Apostolic Delegate to Great Britain.

The announcement was made here by Bishop T. Leo Parker of Northampton, England, as he was visiting the U.S. national capital. The Bishop came to the U.S. at the invitation of the Northampton, Mass., council of the Knights of Columbus to participate in the city's tercentenary.

OUR LADY of Walsingham, which the Bishop described as "the national shrine of Our Lady in England," lies in his diocese. The crown which will be placed on the statue is of solid gold, part of which came as a donation from Catholics in the United States, the Bishop stated.

The original shrine of Our Lady of Walsingham—once a great British pilgrimage center—was ravaged during the Reformation era, Bishop Parker related. All that remains is a ruined arch, which is in private hands.

The coronation of the statue will take place at a place known as the "slipper chapel" about a mile from the original shrine. This chapel is now in Catholic hands and is believed to have received its name because in ancient days pilgrims removed their shoes or slippers at this point and walked the rest of the way to the shrine barefooted.

He related that it was Americans who held the first and only Mass at the actual Walsingham shrine since the time of the Reformation. An American chaplain, he said, organized a Mass there on VE-day in thanksgiving for the end of World War II in Europe. It was an outdoor Mass celebrated under the ruined arch.

U.S. Diplomat Gets Married At Nuptial Mass In Moscow

Mangham, La. —(NC)— ZAGS, the much discussed "civil status registry" of the Soviet Government, where once a divorce could be obtained by a post-card, now contains the official marriage record of a U. S. Catholic diplomat.

THE DIPLOMAT is Dillard H. Duncan, Jr., who with his wife, the former Ulla Schmidt of Copenhagen, Denmark, is visiting his parental home here after finishing a tour with the United States Embassy staff in Moscow. Mr. Duncan, a convert of three years, and his non-Catholic wife had the distinction of being married at a Nuptial Mass during Lent.

Mr. Duncan explained that Father Georges Bissonnette, American Assumptionist who is chaplain to the U. S. Embassy in Moscow, has the authority to grant dispensations, and thereby was enabled to officiate at the mixed marriage at the Nup-

tial Mass in his apartment-chapel, which serves Catholics of the U. S. and other embassies.

The Soviet Government required a public notice of the religious registration a week in advance, and a civil ceremony after the religious ceremony, but other than these formalities there was no interference on the part of the Soviet Government.

MR. DUNCAN now 26, met his wife, 20, at the American House Club in Moscow in 1953. The club is the social center of diplomatic corps members. She was an employee of the Danish Embassy in Moscow.

After a month in Copenhagen, the couple will go to Rome, Mr. Duncan's next post.

More Classrooms Primary Need For St. Francis College

Fort Wayne — Additional classrooms for an increased enrollment is one of the main needs at St. Francis College. This was revealed recently when college officials and the advisory board met to discuss an expansion program.

Harry G. Hogan, chairman of the advisory board, presided at the meeting. Taking part in the discussion were Sr. Evodine, college president; Sr. Vera, assistant provincial; Sr. Stephens, provincial treasurer, from the Motherhouse of the Sisters of St. Francis, Mishawaka, who operate the college; Sr. M. Rosanna, college dean; Sr. M. Clara Ann, treasurer, and representatives of the faculty.

When plans are further developed by the college, Mr. Hogan said, the Advisory board will name a special committee to co-operate with the college in carrying out the program.

Book Of The Year

Halifax, Canada—(NC)—Father Emile Gervais, S.J., of Montreal has been awarded the medal of the Canadian Library Association for writing "Monseigneur de Laval," named Canada's book-of-the-year for children. It is the first time a book in French has won the honor.

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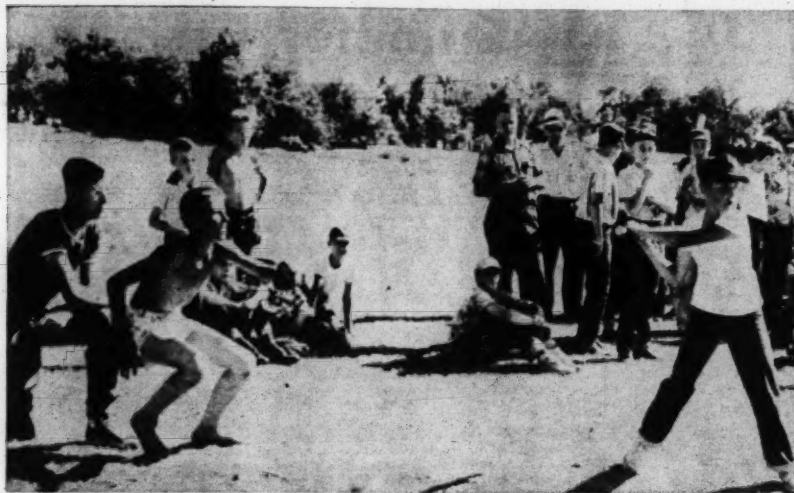
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SERVER'S DAY PICNIC AT ST. JOSEPH'S COLLEGE — A caterpillar race (above) and a championship baseball game (below) were the major attractions at the annual Server's Day picnic at St. Joseph's College, Collegeville, recently. Teams in the caterpillar race (left to right) are: Sacred Heart parish, Fowler (the winning team); St. Joseph's parish, Lebanon; St. John's parish, Whiting, and St. Lawrence parish, Lafayette. In diamond action, the St. John's team captured the baseball trophy awarded by the college when they defeated Our Lady of Grace parish, Highland. Bennie Bubale of St. John's awaits the pitch during the game. The catcher is Ed Gorden of Our Lady of Grace. The picnic was attended by 640 boys from 29 parishes in the Fort Wayne and Lafayette diocese.



Louisiana Seeks Legislation To Control Private Schools

New Orleans —(NC)— The legislature of Louisiana is charged with an attempt "to legislate, not only for public schools" but also "directly to control the operation of privately conducted schools."

Three measures approved by the House and reportedly designed to continue segregation in public schools in this State are attacked by M. F. Everett, editor of *Catholic Action of the South*, in the current issue of his newspaper of the Archdiocese of New Orleans.

IN A FOOTNOTE to his editorial, Mr. Everett says: "Since this article was written, we have received word that a Senate committee, apparently realizing some of the dangerous principles in these acts, promised to delete all reference to non-public schools in them. This remains to be seen. An extensive rewording of the bills would be necessary to protect privately supported education. Even if this were done, the basic aims of the measures—to defeat

the intent and purpose of national laws—is wrong, and many of their features would still be highly dangerous. The only safe and honorable course is to reject these acts completely."

One of the bills, Mr. Everett says, provides that "all elementary and secondary schools in the State of Louisiana shall be operated separately for white and Colored children." This legislation means, the editor said, "that Catholic and other privately operated schools must continue, not 'because of race' but 'to promote and protect public health, morals . . . no matter what the attitude of these private schools toward segregation may be.'"

The editor points to another provision of the proposed laws that "each parish (civil area) superintendent of schools, throughout this State, shall each year determine the particular school within each parish to be attended by each school child therein."

Mr. Everett says "perhaps the proponents of this bill mean that each educable child in a civil parish is to be assigned to a specific public school, and do not wish to deny the right of children to attend privately operated schools," but, he insists, "the bill does not say this." The editor contends that "if the State had the power to put this bill into effect exactly as worded, the logical result could be the complete elimination of privately operated schools."

Citing another provision in the laws against persons "fomenting litigation" by forcing or requiring the enrollment of a child of one race in a school operated for children of another race in the State, Mr. Everett says: "For writing this article, the editor of *Catholic Action of the South*" could be liable to \$1,000 fine or six months imprisonment under the proposed laws."

Fishing Fleets Blessed In Colorful Ceremonies

Gloucester, Mass. —(NC)— Folks in this bustling fishing port have settled down to the workaday business of catching fish after a week of merriment and religious festivities.

THE SINGING and band music have died away; colored lights, flags, bunting, streamers and other carnival trappings have been packed up for another year until it's festival time again.

First, the port's Portuguese-American fishing colony took over. Their colorful blessing of the fishing fleet ceremonies centered around a devotion to Our Lady of Good Voyage.

Around the state pier the gaily bedecked fishing vessels were moored near a traditional Gloucester dory in which statues of Our Lady of Good Voyage and Our Lady of Fatima were mounted amid banks of flowers.

Aboard the dory a Solemn Mass was offered, invoking the aid of the Queen of Heaven for a successful fishing season. There was a solemn procession and after the religious ceremonies, a carnival.

Not to be outdone by their Portuguese neighbors, the Italian-American colony then took over.

They had a blessing of the fleet ritual, invoking the intercession of St. Peter, the patron of all fishermen, against storm and for a good catch.

THE PORTUGUESE imported their fleet blessing custom. It includes ceremonies which originated years ago in Brittany, France.

The Italians took their custom from the fishermen of Sicily. In 1926, an Italian fishing captain sailing out of Gloucester brought back a life-size statue of St. Peter, which each year is mounted on a huge altar and forms the centerpiece of the Italian's religious ceremonies.

After the religious ceremonies, the Italian fishermen put their hearts into staging a colorful St. Peter Fiesta. This year there were some 50 illuminated archways along the central thoroughfare of the town. There was band music, street dancing and all the other trimmings to make the occasion gay.

But that's all past now—forgotten for another year—and the folks of this bustling fishing port have settled down to the workaday business of catching fish, stronger in their faith in Our Lady of Good Voyage and the patron of all fishermen.



Rural Life

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Teaching Children To Help Themselves

"Why, Mommy?" is not a new question to the parents of the next generation. The inquisitive minds of children are always anxious to learn the reasons behind any fact, command, or question. Parents are called upon to satisfy this innate curiosity and to channel youthful energies toward constructive self help.

WE OFTEN HEAR it said that we do not appreciate what is "handed out on a silver platter." Young people also want to learn and do for themselves. But, they must be guided and directed.

It is known that children who have the advantages of space, light, and air, and a country home are not as prone to juvenile delinquency as the youngsters whose activities are curtailed by a city slum. Children in the country have their own chores, assume their own responsibilities, and make their own entertainment, while city children too often must simply be entertained. They do not have the advantage of even one single task that is their own.

A project which is a child's exclusive responsibility is one of the first major steps in the direction of self help. The 4-H Clubs, F.F.A. and F.H.A., the Rural Scouts, all

offer projects requiring individual initiative and care. When a blue ribbon is finally won, that winner has accomplished more than just winning a prize. He has learned how to accept responsibility, assume leadership, how to help himself.

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Fort Wayne C.C. To Meet St. Joe In Court Contest

Fort Wayne — Eighteen games are included on the 1954-55 basketball schedule of Central Catholic high school. Two new schools appear on the schedule—Butler and South Bend St. Joseph.

CENTRAL CATHOLIC has a total of 12 games with out-of-town foes and six city series contests. The complete schedule follows:

Nov. 19, Elmhurst; Nov. 24, Kendallville; Dec. 1, New Haven; Dec. 3, at Central; Dec. 10, Hometown; Dec. 17, at Butler; Dec. 18, at Concordia; Dec. 22, South Bend St. Joseph; Jan. 7, Decatur; Jan. 14, North Side; Jan. 21, Concordia; Jan. 22, Central; Jan. 28, at New Haven; Jan. 29, at Garrett; Feb. 2, at Leo; Feb. 4, at Columbia City; Feb. 12, Monroeville; Feb. 18, South Side.

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CHEVROLET



PEACEMAKER — Archbishop Gennaro Verolino, (above) Papal Nuncio to Guatemala and El Salvador, is one of the three-man Armistice Committee assembled to settle the Guatemala conflict.

Cardinal Stritch

Continued from page 1A

"Testing and Screening" for the priesthood and religious life will be discussed by Sister M. Digna, O.S.B., of the College of St. Scholastica, Duluth, Minn., Saturday afternoon. Edward R. Quinn, head of the Department of Testing and Guidance at Notre Dame, will discuss the administration of personality, aptitude and intelligence tests with special reference to seminarians and brothers.

AT THE SUNDAY morning session Bernard F. McNamara, Oak Park, Ill., will discuss "The Psychology of Obtaining Parental Approval." The Rev. Luke J. Lindon, S.C.J., of Sacred Heart Monastery, Hales Corners, Wis., will present a paper on "The Encyclical 'Holy Virginity' and the Vocation Apostolate."

The Vocation Institute, which is under the direction of the Rev. John H. Wilson, C.S.C., will close Sunday afternoon with Bishop Mulloy's sermon and a Holy Hour in Sacred Heart Church on the campus.

Guatemalans

Continued from page 1A

some weeks ago and was still suffering from the effects of maltreatment when the jails were opened.

The war ended officially in Guatemala with an agreement signed between rebel chief Carlos Castillo Armas and provisional government head Efraim Morazan.

Standing by to assist in the negotiations was the Papal Nuncio to Guatemala and El Salvador, 48-year-old Archbishop Gennaro Verolino. The veteran Vatican diplomat, who remained in Guatemala City during the hectic days of the former Red-tainted regime, had seen communists in operation before. He was chargé d'affaires of the papal internunciature in Prague, Czechoslovakia, in 1948 when the Reds seized the government there.

There was no immediate report of any loss of life in Church personnel or any great damage to church institutions during the two-week civil war. However, the Church of la Merced (Mercy) of this city was hit during an air raid.

BEFORE THE overthrow of the communist-tainted government of Jacobo Arbenz, there was fear that Red agents might assassinate some of the leading priests and prelates. The rebel radio station, Radio Liberacion, had warned that the Arbenz government had marked some high-ranking churchmen for reprisal in case it was overthrown.

Archbishop Mariano Rosell y Arellano of Guatemala, one of the most outspoken foes of communism in the country, was safe. He told friends that he had "gone through great danger and anguish," but "thanks to the good Lord, we came out all right. God deigned to take care of us."

The Archbishop immediately issued a new pastoral at the end of hostilities urging the people and

the new government leaders to work for a "true peace based on social justice." At the same time he sent a message to Castillo Armas, congratulating him on initiating the downfall of communism in Guatemala.

The Church, through the clergy and Catholic Action, is providing clothing, money and medicine for the peasants and workers who have now been freed from prison. It is also helping the widows and orphans of those assassinated by the Reds throughout the country.

During the hostilities several Catholic parishes had organized a medical corps and set up relief posts to take care of possible wounded and needy.

Verbum, the official Catholic weekly, which has suspended publication when the Arbenz regime clamped a rigid censorship on the press, decided to resume publication immediately.

Mother's Vocation

Continued from page 1A

and as a privilege from God, then there will be every prospect that God will bless the family with one or more vocations.

Example is contagious. Too many families do not produce vocations because it never occurs to them that they might "have a priest in the family." What is needed is an entire change of outlook here. It should be taken for granted

ed that in a Catholic family, and especially in a big Catholic family, at least one of the children will be likely to have a vocation. Don't force it on the children—but do get them used to the idea. Talk about it. Pray for vocations together in the family prayers. Teach the children to pray for a vocation in the family.

Remember above all that in one sense every vocation is "the mother's vocation." Not because the mother has forced it on the boy or girl, but because the mother has won the grace on her knees with her Rosary and at seven o'clock Mass on week days.

Catholics To

Continued from page 1A

bring about the unity of Christendom, or to formulate a program of united Christian action."

Emphasizing that the Roman Catholic Church is "the one and only Church of Christ," the Cardinal continued:

"She does not allow her children to engage in any activity of conference or discussion based upon the false assumption that Roman Catholics too are still searching for the truth of Christ."

"For to do so would be to admit that she is but one of the many forms in which the true Church of Christ may or may not exist... such an admission she can never make, for she is now as she has always been, the one and only Spouse of Christ, the one and only Mystical Body of Christ, the one and only Church of Christ."

There is only one way to unity of all Christians and that is through the Roman Catholic Church, Cardinal Stritch declared, stating:

"NOW THIS UNITY, clear and obvious as it is, exists in the Church of Christ today. It is found in the Roman Catholic Church and in her alone. She and she alone is the true Church of Jesus Christ. There is only one way to the unity so anxiously sought by some men. That is the entrance into the fold of the Church of Christ, participation in her life, submission without reserve to her teaching and ruling authority."

The Cardinal asked his flock to pray for the return of all Christian sects to the Roman Catholic Church.

Calling for concerted action by all faiths against "armed atheism," Cardinal Stritch said:

"There are many things as citizens which we with our fellow citizens can do and should do. We are ready to unite with them as citizens in the doing of these things. Their discussion of many of the social problems which confront us in our day will prove helpful to us. We are not an isolated group in our democracy..."

"We realize that in this day all men of good will, and particularly all men who kneel and pray to the living God, should unite against common dangers: the danger of atheism, which with specious rhetoric, at least in effect, would banish God from all social thinking."

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slicer. Or take the electric cash register that totals up your bill. In some stores, in fact, electricity even opens the door for you to enter.

Yes, there's food for thought in food stores—and the thought is this: Shopping for the family groceries, like many another daily task today, is made more pleasant and efficient through electric power—and through the ingenuity of the merchants you deal with in applying electricity to serve you better.



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